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AND THEOLOGY**

DHUANA AFFLECK

*How does Dialogical  
Self Theory appear in  
the light of Cognitive  
Analytic Therapy?*

*Two approaches to the self*

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## ABSTRACT

The idea of a dialogical approach to the self is now becoming an increasingly recognised phenomenon within psychology. The dialogical self is a conceptual system in which the role of dialogicality in consciousness and human activity is addressed. The idea of a dialogical self is based on Bakhtin's concept of polyphony, it provides an account of self-multiplicity and challenges reductionist accounts of the self associated with the individualism of traditional psychology. This thesis focuses on two models that provide an account of a dialogical self. In order to address the complexities that lie behind the integration of ideas from different psychotherapeutic traditions, a historical analysis of terms and concepts and the methodological principles that underpin the development of Hubert Hermans' dialogical self theory and Anthony Ryle's cognitive analytic therapy is undertaken. Without an idea of the methodological principles that underpin theoretical integrations, we run the risk of assuming that terminological overlaps mean the same thing, potential differences in meaning become concealed. In analysing dialogical self theory alongside cognitive analytic therapy, the author concludes that each idiosyncratic integration impacts on the meanings that unfold, and that what develops is unique to the model rather than an interchangeable concept.

**Keywords:** Bakhtin, cognitive analytic therapy, conceptual systems, dialogicality, dialogical self, dialogical self theory, historical analysis, polyphony, self-multiplicity.



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## ABSTRAKTI

Minuuden dialoginen tarkastelu tunnetaan psykologian alalla yhä paremmin. Dialoginen minuus on käsitteellinen järjestelmä, jossa tutkitaan ihmisen toiminnan ja tietoisuuden dialogisuutta. Bahtinin moniäänisyyden käsitteeseen perustuva näkemys minuuden dialogisuudesta kuvaa minuuden moninaisuutta ja haastaa perinteeseen, individualistiseen psykologiaan kuuluvan reduktionistisen minuuskäsityksen. Tässä väitöskirjassa käsitellään kahta dialogisen minuuden mallia. Koska erilaisten psykoterapiatraditioiden käsitysten yhdistäminen ei ole yksinkertaista, väitöskirjassa tehdään historiallinen analyysi termeistä ja käsitteistä sekä Hubert Hermansin dialogisen minuuden teorian ja Anthony Rylen kognitiivis-analyyttisen terapian kehittämisen taustalla olevista metodologisista periaatteista. Jos eri teorioiden yhdistämisen metodologisia periaatteita ei ymmärretä, on vaarana erehtyä olettamaan, että osittain päällekkäisillä termeillä on sama sisältö. Tällöin niiden mahdollisia merkityseroja ei huomata. Dialogisen minuuden teorian ja kognitiivis-analyyttisen terapian analyysin perusteella todetaan, että kummankin idiosynkraattinen integraatio vaikuttaa avautuviin merkityksiin ja että tulokset riippuvat mallista pikemmin kuin keskenään vaihdettavissa olevista käsitteistä.

**Avainsanat:** Bahtin, dialoginen minuus, dialogisen minuuden teoria, dialogisuus, historia-analyysi, kognitiivis-analyyttinen terapia, käsitteelliset järjestelmät, minuuden moninaisuus, moniäänisyys





# *Acknowledgements*

Without the kindness and generosity of a number of individuals, I would not have found myself on a journey that led me from trying to pursue doctoral studies in my native Scotland, eventually taking me to the shores of Finland.

To recount this journey, in deciding to undertake doctoral studies, I was encouraged and supported by Dr Mary Reid to write a research proposal, without whose patience, belief and guidance I may well have fallen at the first hurdle, for indeed I was to encounter one. It is now that I will indulge myself in quoting a brief extract from “Tae a Moose” written by the Scottish poet Robert Burns in 1785. In this work, Burns seems to be reflecting on the idea that all creatures are bound together and are equally fragile as he states, “the best-laid schemes o’ mice an ‘men gang aft agley”. My plans for doctoral studies indeed did initially not go according to plan, however, it was thanks to Dr Mary Reid and Professor Mick Cooper of Strathclyde University that I was eventually able to move forward. I am indebted to Professor Mick Cooper for agreeing to meet with me, and for his suggestion that he forward my research proposal to Professor Mikael Leiman of the University of Eastern Finland. It is at this point that my journey truly began

My gratitude to my supervisor Professor Mikael Leiman is boundless. I would like to thank him first for his initial faith in me. I hold a deep and enduring respect for his humanity, patience, knowledge and wisdom. His humanity and humour shone throughout and he had an uncanny ability to guide me towards the paper or book that would help me to increase my understanding. Bit by bit, layer by layer he enabled me to gain an increased depth of understanding, using wisdom to judiciously guide and gently push me forward. I was indeed fortunate to be led along a path that took me from Scotland to Professor Leiman and ultimately to the University of Eastern Finland. I am most grateful, for if it had not been for this particular path, the kernel that was to develop into my thesis would have been nurtured in a very different way. I am left with a sense of profound richness at having had the privilege of being supervised by Professor Leiman, under whose guidance I was able to blossom academically in a way that previously would have been unimaginable. I extend my thanks to him in abundance for this gift.

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official examiner. My heartfelt thanks are also extended to Professor João Salgado of the Instituto Universitário da Maia (Maia University Institute, Portugal). Their comments and additional insights were gratefully received.

Reflecting on the acknowledgments required I now have to turn to ask what elements came together that eventually led me to pursue doctoral studies. The answer is perhaps too complex to attempt to articulate, however one influence stands out amongst others. I would like to name and dedicate this thesis to my great uncle, James McLaren. As a young man, he spent his working life underground hewing coal. I of course knew him as an elderly man, a sage figure who was a beacon of light in my childhood. Thank you for all you gave, it is with me always.

My thanks and gratitude extend to other family members, friends and people I have met along the way, for indeed all creatures are bound together and are equally fragile, I have been inspired and touched by so many. Thank you all. Two particular creatures however warrant a special mention. I thank my beautiful cat Serenity, firstly for truly living up to her name, and secondly for her many hours of companionship on my lap as I typed, altered, added to and corrected my thesis. The second little creature is of course my Remedy, a truly handsome cat who possesses an uncanny ability to know when a break is required. Choosing the right moment to sleep on a paper I was about to read is a gift he possesses in abundance.

Last, but most certainly not least my loving thanks go to my husband Iain Affleck, with your love everything becomes possible.

*Dhuana Affleck*

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# 1 Introduction

Ay, in the catalogue ye go for men: As hounds and greyhounds, mongrels, spaniels, curs, shoughs, water-rugs, and demi-wolves, are clept all by the name of dogs: the valu'd file distinguishes the swift, the stow, the subtle, the housekeeper, the hunter, every one according to the gift which bounteous nature hath in him clos'd: whereby he does receive particular addition from the bill that writes them all alike: and so of men. (Macbeth, Shakespeare, 1606)

This research is a historical analysis of the conceptual systems that underpin Hubert Hermans' dialogical self theory (DST) and Anthony Ryle's cognitive analytic therapy (CAT). To this end, it can best be described as theoretical research. In decided to embark on undertaking doctoral studies, this was however not my original plan. Prior to providing an account of the original plan, I must however refer the reader to the Shakespearian quote above. My interest in this quote lies in its closing statement "the bill that writes them all alike: and so of men". As psychotherapeutic models develop and make their own idiosyncratic theoretical integrations, terms and concepts used by the model undergo a process of change. As a result, different models may end up using terms and concepts that, to all intents and purposes, to the benign reader, sound the same. Without an understanding of the complexity that lies behind the integration of ideas from different psychotherapeutic traditions, without an idea of the methodological principles that underpin these integrations, we run the risk of producing states of *docta ignorantia* (learned ignorance). It is evident, now with the gift of hindsight, that as I began to formulate ideas about undertaking some empirical research, that I was naively doing this from a place of learned ignorance.

I recall the opening flourishing statement to my research proposal, which read, "as yet we have only a rudimentary knowledge of the dialogical self/mind". I was of course at this stage (six years ago), blissfully unaware of just how "rudimentary" my own knowledge was. I stirred up my own zeal and fervour for the project by citing Stiles (1997) reference to the "cognitive fallacy" of information processing, stating that this continued to repudiate the role of otherness and multiplicity of self, and that it continued to refute "person awareness" (Trevarthen & Aitken, 2001). The flaw, as I was to come to see it later, did not necessarily lie here.

My interest lay in the voice metaphor and the theoretical tenant that voices, "can speak and act rather than being passive information or memories acted on by a monolithic central agent" (Detert, Llewelyn, Hardy, Barkham & Stiles, 2006). The inspiration for my empirical research was drawn largely from the paper "Dialogical Sequence Analysis and the Zone of Proximal Development as Conceptual Enhancements to the Assimilation Model (Leiman & Stiles, 2001). In order to achieve an in-depth understanding of case material I planned to use my own casework proposing a naturalistic



case study design that adopted heuristic principles to research a CAT case. The key questions proposed were:

1. Can dominant voices in dialogue with other internalised voices be identified in clients presenting with psychological distress, and if so, how are these dominant voices related to that distress?
2. Assuming that working within a cognitive analytic therapy (CAT) framework creates change in the client's intrapersonal dialogue, how can these changes be described?
3. Is there evidence to suggest the internalisation of new "voices" and evidence to support the idea of new I-positions being experienced by the subjective self?

The clue to the flaw alluded to lay in question three. Having trained as a practitioner in CAT I was to some degree familiar with CAT's concept of a dialogical self. I had been intrigued by this concept, and as a result, had undertaken meanderings to inform myself a little more. I became aware that the concept "dialogical self" was also used in Hermans' dialogical self theory and I naively assumed that both Hermans and Ryle meant the same thing. With further reading, I became aware that although the same term was used to describe a concept of multiplicity of the self in each of the models, they did not necessarily mean the same thing. To return now to my proposal in question three, I had made the error of assuming that Hermans' concept of I position was the same as the concept of role in CAT. This meant of course that whilst the aim of my research might have been a reasonable proposal that required further tweaking, my knowledge of the conceptual systems underpinning CAT's concept of a dialogical self was sadly lacking. There lay an even greater deficit in my knowledge of those underpinning Hermans' account.

In the interest of pursuing empirical research, orthodox psychology's sense of scientific rigour tends to be given preference, and as a result, there is little time devoted to the study of conceptual systems. I had little understanding of the complex task that lay ahead. Soon however, it became clear that I had indeed entered a complex field and using an analogy associated with my opening quote, I was by this time a little like a dog with a bone, and I was reluctant to let the project go. Thus was the beginning of my foray into theoretical research.

Theoretical research is to a large degree an unmapped territory, therefore in the complex field of the 'dialogical self', I had no set map or theoretical research study manual to follow. In applying the more philosophical tradition of understanding the development of concepts, this thesis sets as its method historical awareness and reflexivity. It is in essence a study of the conceptual systems comprising DST and CAT.

In order to study the role of dialogicality in consciousness and human activity in each of the models, I had to attempt to uncover the 'forgotten past' of DST and CAT. Leiman and Stiles (2002) state "each term or concept used within each approach has developed meanings that are dependent on other elements of the approach" (Leiman & Stiles, 2002, p. 68). My research aim was therefore to undertake a historical analysis of all the elements that comprised DST and CAT. If meanings were dependent on all the other elements, the research task was to construct a clearer understanding of

each model as a conceptual system prior to the point where they integrated Bakhtin's concept of polyphony. Both Hermans and Ryle use Bakhtin's concept of polyphony to apply a voice metaphor to their conceptualisation of the organisation of self-processes.

This theoretical research concentrates on providing an account of the development of each model; it maps the path of each idiosyncratic integration, reflecting on the meanings that unfold, as each new concept became re-accentuation (Sullivan, 2012). In order to set the scene, it is helpful to provide a brief description of both men, as each had a unique journey, with different influences, that shaped their approach to understanding human beings.

Hermans is a Dutch psychologist, currently emeritus professor of psychology at the Radboud University, Nijmegen, The Netherlands. His career in psychology spans over forty years. Educated in two schools of thought, the European philosophical tradition and American empiricism, his work involved a process of cross fertilisation between differing traditions.

Ryle was originally a general practitioner (GP), as a humanist caretaker for his practice population he was to develop an interest in the epidemiology of psychological distress. Later in his career, he became the Director of Sussex University Health Service and went on to become a Consultant Psychotherapist at St Thomas' Hospital in London. He too, was to become immersed in developing a cross fertilisation between opposing traditions. Due to these cross fertilisations between opposing traditions, Hermans and Ryle developed alternative views of the self, both eventually developing a concept of a dialogical self.

As a researcher, Hermans began his academic career by structuring psychometric tests for assessment. Following in the footsteps of Windelband he used nomothetic and idiographic principles to develop valuation theory as an idiographic approach, going on to construction of the self confrontation method (SCM) as a nomothetic research tool. The SCM is a research tool that understands human consciousness from a first-person point of view.

As a practicing GP, Ryle became interested in studying the epidemiology of psychological distress. As a family doctor, he began to think in terms of mother-baby and/or husband-wife pairs, this sparked an interest in the influence of relationships concerning the development of psychological distress. Aiming to empirically investigate the meaning of subjective phenomena, Ryle modified Kelly's repertory grid, renaming this the dyad grid once he adopted reciprocal roles as the elements of the grid. The dyad grid was a research instrument designed to enable a phenomenologically informed analysis of the intersubjective nature of human consciousness.

Aiming to bridge the gap between assessment and change, there was a need to develop an understanding of the process of reflectivity, this lead Hermans to his narrative turn. Hermans adopted Mancuso and Sarbin's (1983) narrative translation of James' 'I' and 'Me' distinctions in which the 'I' had been reframed as the author with the empirical 'Me's' as narrative figures/actors. This enabled Hermans to develop the idea of a pluralistic self. With the inclusion of Bakhtin's concept of polyphony, and the dialogical turn that led to valuation theory being renamed dialogical self theory, Hermans became fascinated with relatively autonomous authors and the dialogicisation of "sleeping characters".

Ryle became interested in the sequencing of action and temporality, this led to his cognitive turn. His rudimentary dialogical understanding that contained the hypothesis that the human infant sought reciprocation was almost lost. His own critique of his focus on sequentiality was that there was no adequate emphasis concerning the role of relationships. Ryle tried to resolve this by reintroducing concepts from object relations.

Both models were to, following the inclusion of Bakhtin's concept of polyphony, conceptualise the self as a purely dialogical phenomenon. However, the meaning of this understanding is dependent on all other elements that comprise each approach. I have therefore entitled this thesis, "How does Dialogical Self Theory appear in the light of Cognitive Analytic Therapy? Two approaches to the Self" in order to describe the process of re-accentuation (Sullivan, 2012) in each model.

I provide, in the first chapter, a brief biographical account of Hermans' early academic career. This sets the scene to consider the development of valuation theory and provides an account of Hermans' research methodology the self-confrontation method (SCM). The second chapter discusses Hermans' narrative turn and considers how this results in a shift from the SCM as a research methodology to a therapeutic technique. Chapter three considers in detail, Hermans' dialogical turn. This results in a change to the unitary authorship given to the reflecting I during the narrative turn. With the inclusion of Bakhtin's concept of polyphony Hermans is now able to describe a pluralistic self, in addition he describes the process of decentralisation of the self, introducing the concept of I-positions and the mind as an open system. The fourth chapter introduces Ryle, once again there is a brief biographical account provided discussing the development of Ryle's career. An overview of his career is required in order to understand the context in which CAT developed. Ryle's original cross fertilisation of theory involved an integration of object relations theory with Kelly's personal construct theory; from this, he was able to develop an understanding of human reciprocity. Chapter five is an account of the cognitive turn in CAT where Ryle develops ideas of sequentiality. The impact this has on Ryle's original account of human reciprocity is discussed in detail. Chapter six considers Ryle's return to focus on the role of human relationships and in particular it maps the development of Ryle's multiple self-state model. Having relinquished his earlier stress on the sequential patterns of action Ryle begins to focus on the impact of negative life experiences and the impact this has on the developing self. Chapter seven provides an overview of the contemporary ideas in DST where the cultural-anthropological inclusion is reviewed. In chapter eight the Vygotskian and Bakhtinian addendums to CAT come under review. Chapter nine discusses points of convergence and divergence between both models, in particular it considers the process of re-accentuation of the Bakhtinian concept of polyphony.

# *2 The Forgotten Past of Dialogical Self Theory*

If you would understand anything, observe its beginning and its development.  
Aristotle

In casting a backwards glance to look at the development of any given psychological theory, we can acquaint ourselves with important aspects that have become clouded, obscured or even forgotten in the process of the movement towards the development of a contemporary understanding. To reacquaint ourselves with these echoes from the past from a new position in existence and realign new understandings with that which is contemporary, hopefully enables us to gain greater clarity. Hermans, in his attempt to address the complexity of self processes, and later in his theoretical development, the multiplicity of self, developed a psychological theory which was to eventually be named as dialogical self theory. My quest, in this opening chapter, is to attempt to illuminate my backward glance; this necessitates a return to focus upon the nidus from which dialogical self theory sprang.

In what follows, I will attempt to offer an account of the historical development of dialogical self theory, or DST. The theoretical construction of the DST is complex; it involves a multiple overlapping of disparate theoretical concepts. Hermans describes the result of this juxtaposing of differing theoretical concepts as a “composite concept” (Hermans & Kempen, 1993, p. xx). Some understanding of these conceptual domains is required in order to map the historical development of DST but in addition, to obtain a degree of perspicacity. A complex fusion of theories and concepts can lead to a transcendental level of understanding; however, it can also lead to a degree of confusion resulting in misunderstanding and misuse of the theory.

The first phase discussed in this chapter, will describe the development of Valuation Theory as an idiographic approach and the construction of the self confrontation method as a nomothetic research tool.

## **2.1 BACKGROUND**

The origins of DST appear to be linked with Hermans’ earlier work. In his early academic career, throughout the 1960s and 1970s Hermans was involved in constructing psychological tests to measure achievement motivation and fear of failure. Because of this work, the Achievement Motivation Test for adults (Hermans, 1968, 1970; Hermans, Petermann & Zielinsky, 1978) and the Achievement Motivation Test for children (Hermans, 1971, 1976, 1983; Hermans, Ter Laak & Maes, 1972) were constructed.

Concerning achievement motivation, Hermans considered the individual's ability to excel in task situations from a dual perspective, both from the individual's own position but also from the position of a designated other. The test also addressed anxiety that was construed as either debilitating or facilitating.

With roots firmly entrenched in structuring psychometric tests for assessment Hermans described a sense of separation, perceiving himself to be a partisan involved with assessment but detached from the process of change. In the mid-1970s Hermans described a growing sense of discomfort with this partisan position longing not only for more professional contact with clients but also describing something of a quest to gain insight into the client's world. Hermans describes himself as being inspired by a need to reconcile study of the individual with the aim of using this insight to contribute to the person's life. (Hermans, Fiddelaers, de Groot & Nauta, 1990).

Being immersed in his early academic career in both Western empiricism and European philosophy Hermans was to take note of the debate started by Windelband a neo-Kantian German philosopher, in his treatise "History and Natural Science" (1894). Formulating two distinct and separate means of increasing knowledge, Windelband coined the terms nomothetic and idiographic. Windelband concluded that one form of knowledge might be gained through the observation of objective phenomena. Through observation, similarities between objective phenomena could be noted and identified; moreover; these similarities could then be quantified into abstract, universal principles that resulted in the formation of generalised understandings. These generalised understandings were postulated as being a form of knowledge that was applicable to the natural sciences. In contrast, for Windelband idiographic knowledge described a different intellectual tendency that pertained more to the individual's attempts to understand the meaning of subjective phenomena as experienced as a unique and distinct entity, this in turn was considered applicable to the humanities. Windelband concluded that both means of acquiring knowledge were essential in order to obtain a greater understanding, thus a nomothesis-idiography distinction was necessary. As a result, Windelband supported the idea that philosophy should engage in dialogue with the natural sciences rather than continue to appropriate in an unquestioning manner, natural sciences methodologies (Windelband, 1894).

Drawing on his early background in the development of psychological tests, where achievement motivation had already been considered from a dual perspective, coupled with a desire to gain insights into the individual's understanding of their subjective experience, Hermans concluded that any new research methodology required both nomothetic and idiographic research strategies. In order to formulate this new research methodology a theory of self that incorporated both nomo-concepts and idio-concepts was required.

## **2.2 VALUATION THEORY**

Based on a need to develop an idiographic theoretical understanding, Hermans' task was to assemble a theoretical description of the process of meaning construction. This idiographic approach needed to describe the self-reflective capacities of the individual

encompassing human experience from a range of spatiotemporal positions. This was to lead to the development of valuation theory.

Valuation Theory, (Hermans, 1987a, 1987b, 1988, 1989; Hermans & Van Gilst, 1991; Hermans & Van Loon, 1991) is a forerunner of Dialogical Self Theory; it includes a range of theoretical ideas ranging from medieval philosophical concepts but also includes nineteenth and twentieth century psychological theories. Trying to convey an accessible account is therefore not an easy enterprise. In order to try to provide a clear account I will present crucial theoretical ideas and describe how these concepts were used by Hermans to construct valuation theory. As an idiographic approach, valuation theory does not attempt to provide a rationalistic or indeed an entirely individualistic account of human experience; instead, a phenomenological understanding of meaning construction is postulated.

In order to acquaint myself with valuation theory I will elaborate by attending to theories that precede Hermans work, in other words attend to my own backward glance to address the questions that were perhaps significant for Hermans, questions such as what creates human consciousness, the development of knowledge and the perception of self. From my reading of Hermans' work, it seems that the main concepts of valuation theory represent a mixture/juxtaposition/integration of Merleau-Ponty's understanding of the self as an organised process, Allport's phenomenological and functional understanding of self and James's conception of an I-me distinction. In what follows, I will briefly outline the relevant theoretical hypotheses made by each of the theorists named above in terms of their contribution to the valuation theory.

### **2.2.1 A study of essences**

In the pursuit of the study of perception, consciousness and conscious action Merleau-Ponty refutes the earlier Husserlian idea that consciousness is the result of a correlation between noesis (acts of thought) and noema (intentional objects of thought). Human consciousness for Merleau-Ponty arises in the primacy of perception thus consciousness fundamentally requires a physical body. Consciousness is a process that is not disassociated from nature, the environment or the human body, rather consciousness is intricately entwined and mutually engaged. There is an existential unity, a primordial involvement with the "flesh" (chair) of the world that results in an ambiguous form of perception, the corporeal body experiences all perspectives (Merleau-Ponty, 1945/1962). Rather than adhering to the Cartesian idea of an ontological dualism of mind and body for Merleau-Ponty there is no conceptualisation of a subject-object divide, instead he postulates the idea that there is a nexus of meaningful relations among objects where each object reflects the other. To comprehend Merleau-Ponty's phenomenological understanding I must elucidate further on my comments regarding his ideas of an ambiguous form of perception.

In Merleau-Ponty's thesis consciousness is not defined as a representative function or a function that contains an innate power of signification, instead, consciousness is defined as perceptual consciousness which carries with it an innate ability to develop spontaneous action from sensory data. The ability to perceive involves the mutual engagement of the human body, consciousness and the world where incomplete perspectives are given at specific moments in time. Snapshots are received containing

the nexus of all meaningful relations that impact upon and impinge on our perceptual existence. Although incomplete, these snapshots contain a myriad of possible views. This openness to all possibilities, combined with reflective experience facilitates conscious understanding that transcends experience and reason allowing us to establish an enhanced view of reality.

Merleau-Ponty's conceptualisation of perception, consciousness and conscious action perhaps resonated with Hermans who hoped to develop further his understanding of what motivated human behaviour. Moving on from his early academic work, Hermans became interested in escaping from his partisan position; this necessitated the development of an idiographic conceptualisation to construct a theory that crossed the theoretical divide between assessment and change. Disillusioned with the prevailing use of nomothetic research it was Hermans aim to follow Windelband and continue to use both nomothetic and idiographic research methodology, structuring a means of dialogue between both methods. Hermans desire to enhance the efficacy of psychological treatment and use insights gained to enhance the individual's life meant that Merleau-Ponty's understanding of self had to be grounded in a theory and research strategy/tool that addressed both nomothetic and idiographic methodology. Perhaps in the quest to adhere to Windelband's philosophy and engage in further dialogue with natural science, Hermans found an ally in Gordon Allport (1897 – 1967), an American psychologist who along with Hermans had been exposed to two schools of thought, one being Western empiricism and the other being European philosophical thought.

### **2.2.2 The shaping of personality: Internal and external forces.**

Before beginning to undertake his postgraduate studies at Harvard University, Allport travelled in Eastern Europe, meeting with prominent figures of the day such as Freud. He was somewhat disillusioned with Freud's reliance on the forces of the unconscious and historical experience on shaping the individual's personality (Cherry, n.d.). In addition, he identified limitations in behaviourism where it was postulated that the environment and the human organism interacted in stimulus response loops imbuing the tabula rasa with learned patterns of behaviour. Hence, Allport was to conceptualise forces related both to the environment and the human mind. Phenotypes were postulated as being the external forces related to the environment where as genotypes were internal forces of the mind related to intelligence and the individual's capacity to use information retained in the mind to influence their behaviour or interaction with the environment. In essence, these forces are the preliminary momentum behind personality, however, the true genesis of personality arises in social interactions, and this is succinctly described in an early paper. (Allport & Allport, 1921)

Robinson Crusoe, alone on a desert island, undoubtedly displayed a very measurable degree of intelligence in his adaptation to his environment. It was only with the advent of Friday, however, that his personality could stand forth in its full significance. (Allport & Allport, 1921, p. 7)

Allport was indeed to go on and bring personality forth to its full significance throughout his academic career; he concluded that the concept of self had to be at the forefront of psychological theory. Combining a phenomenological and functional

understanding of self, Allport was to utilise his conceptualisation of the preliminary forces associated with the organisation of personality to define two terms related to fundamental human orientation to life/environment/events. The first term was named "opportunistic functioning" (Boeree, 2006, para. 5) and the second term coined was "proprie functioning" (Boeree, 2006, para. 6). Opportunistic functioning being characterised as being driven biologically, was reactive and past-orientated. Proprie functioning was psychologically future-orientated and most importantly used as a means of expressing the "proprium", Allport's word for the self (Boeree, 2006, para. 7). In the process of developing a sense of self, Allport postulated the idea that as well as fundamental human orientation to life/environment/events that the individual's interaction in a social milieu led to the development of unique and individual dispositions or traits. Allport's work on personality traits or individual dispositions included both nomo-concepts and idio-concepts. Allport concluded that social and biological factors jointly influenced the development of personality traits. Personality traits were viewed as being unique to the individual and described as a dynamic organisation, with a sense of mental wellbeing viewed as the result of the integration of all the different aspects into a composite whole. As the self developed, Allport described individual personality dispositions as generalised neuropsychic structures that remained consistent. Holding the view that these neuropsychic structures were unique to the individual, Allport favoured idiographic research methods. Adopting idiographic or qualitative research methods, Allport focused on the here and now, believing that human motives had little to do with historical experiences. Using the concept of proprie functional autonomy (Allport, 1960) Allport developed a categorisation of values (Allport, Vernon & Lindzey, 1962). The following are the six values constructed:

1. The theoretical - a scientist, for example, values truth.
2. The economic - a businessperson may value usefulness.
3. The aesthetic - an artist naturally values beauty.
4. The social - a nurse may have a strong love of people.
5. The political - a politician may value power.
6. The religious - a monk or nun probably values unity. (Allport, Vernon & Lindzey, 1962)

Hermans utilises Allport's concept of value in his own theory but does not restrict the values to enduring and stable personality characteristics. Hermans see personality characteristics as simultaneously consistent and inconsistent. Hermans includes in his theoretical base concepts of the individual's personal meaning and their personal histories. The concept of value is therefore enhanced and reformulated by juxtaposing Merleau-Ponty phenomenological understanding of self and Allport's concept of "value" to become "valuation" where valuation "is seen as a process of the self" (Hermans, 1987a, p. 10).

Inspired by and drawing from Merleau-Ponty's phenomenological ideas, Hermans utilises the phenomenological understanding of the active element of consciousness and reflective experience to reformulate Allport's concept of value to valuation where the concept of valuation incorporates the act of meaning making. Grounded in a phenomenological understanding, the interpreting self is mutually engaged in the experi-



ence through the corporeal body, the world, the activity of consciousness and reflective experience with any given event with an ability to transcend both experience and reason and attribute meaning to the event.

There is an implied association within Hermans' concept of valuation that differs from Merleau-Ponty's refusal of correlating noesis (the act of apprehending) and noema (the object apprehended) as valuations can be both regarded as unity of the act of valuing and equally, its object. It would seem that following Hermans' initial inspiration by Merleau-Ponty's work that a liberal Merleau-Pontyan reading of Allport's concept of propiarte functional autonomy and the resultant development of Allport's categories of values, enabled Hermans to postulate values as intentional objects that are construed in the act of valuation. In essence, Hermans' first integration can be seen as a composite utilising both Merleau-Ponty and Allport theories to address not only a combination of nomo-concepts and idio-concepts but moreover, construct a theory that also includes a spatio-temporal orientation and has a phenomenological and an historical perspective on self as a process in constant flux.

This first integration and reformulation of Merleau-Ponty and Allport's theoretical ideas resulted in Hermans' concept of valuation. A further theoretical concept was required in order to bind these theories together. Furthermore, as alluded to earlier, a new theory of self aimed at bridging the gap between assessment and change had to be able to measure a point, an instant moment in time whilst at the same time be able to explore and map change.

### **2.2.3 Intentionality in the stream of consciousness**

The third strand in Hermans' valuation theory/concept is inspired by the work of William James (1842 – 1910). James had already addressed the question of human identity providing a phenomenological account in his paper "Does 'Consciousness' Exist?", (James, 1904). James' account describes human consciousness as a function rather than a separate and distinct entity. Self is seen as having no ontological origin per se but is rather understood as a creation through relations and intersections of "pure experience" (James, 1904, p. 477) within the stream or pulse of consciousness that results in the verification of a unified concept of self.

Valuation theory, already embedded in a phenomenological understanding of self had further theoretical issues to address. In addition, through earlier integration, where Hermans postulates values as intentional objects that are construed within the act of valuation, the dialogue between construer and the construed was already very close to James' understanding of the reflective dialogue between I and Me. By this association, an opportunity for further integration arose with Hermans describing valuation as interplay between the concepts of self as discerned by James (1890), namely 'I' (self-as-knower) and 'Me' (self-as-known). Hermans concludes,

In line with James' (1890) formulations, I see the concept valuation as a selecting, and organizing process of the self-as-knower. At the same time, it refers to the constitutes of the self-as-known as the object or result of this process. Therefore, anything a person finds to be of importance in his life or her life situation can be conceived of as a valuation. It is anything that has a per-

sonal value or meaning as a result of a self-reflective mind – a dear memory, a difficult problem, a beloved person, a relevant goal, an unreachable idea, a disturbing dream, or an influential talk with a friend. A valuation is both the self-reflective activity and the object of it. (Hermans, 1987a, p. 10)

By including James' theory Hermans is able to position Merleau-Ponty's ideas about experience as lived time (and the importance of historical experience) alongside James' idea of time as an intrinsic feature of consciousness. Time as an intrinsic feature of consciousness is discussed in James' paper "The Stream of Consciousness", (James, 1892). Inherent in James' hypothesis is the idea that states of consciousness may endure but once gone the state of consciousness cannot be recaptured in an identical form. In addressing the question of intentionality, James agrees with the notion that the objects of thought per se will not produce the same reaction. James describes this as "a piece of metaphysical sophistry to suggest that we do not" (James, 1892, p. 2). Yes, we may indeed get the same "sensation" (James, 1892, p. 2) from any given object, what is important for James however is the impression that the object leaves in relation to the sensation of the other objects we hold in conscious awareness at the same time. So, not only interested in issues of temporal stability, Hermans is also interested in addressing the process of change, Hermans also introduces James' I-Me distinction in order to account for self-reflection, the process through which valuations are generated, but in addition to highlight the role of temporality in the process of change.

Having juxtaposed and reformulated a range of concepts from earlier theorists, Hermans develops an idiographic approach, namely valuation theory, by retaining Windelband's philosophy, Hermans uses this idiographic approach to engage in dialogue with the natural sciences, the construction of the self-confrontation method is developed as a nomothetic-idiographic research tool.

#### **2.2.4 James' self-feeling**

In order to account for role of affects in Hermans' self-confrontation method later in the text, an illustration/explication of James' theory of self is required, and in particular the relevance of the Jamesian concept of "self-feeling" (James, 1890, p. 305). A salient quote from James is required to highlight the impact of intentional objects.

To have a self that I can *care for*, nature must first present me with some *objects* interesting enough to make me instinctively wish to appropriate it for its *own* sake, and that out of it to manufacture one of those material, social or spiritual selves...that certain *things* appeal to primitive and instinctive impulses of our nature, and that we follow their destinies with an excitement that owes nothing to a reflective source. These objects our consciousness treats as primordial constitutes of its Me. (James, 1890, p. 319)

The self is extended to objects that are seen as primordial constitutes of the self-as-known, and as such are objects of meaning and value with an inherent ability to produce a degree of excitement. Through extension of the self towards these objects, and the manufacture of material selves, social selves and spiritual selves, the self

creates an affective connotation engendering a capacity for self-love, self-seeking and furthermore, when combined with an awareness of an individual existence, acquires a drive for self-preservation.

James suggests that feelings inform the individual about how the objects, as such, relate to each other as the constituents of Me, or as objects with personal significance. Intentional objects are "felt objects" for the consciousness, or the I that reflects over them.

What we cleave to, those object out of which we manufacture our empirical selves can be "both a burden as well as a pride" (James, 1890, p. 311). In James' hypothesis, we create and re-create our self-feeling. In order to be true to certain constitutes in our empirical selves, we aspire to fulfil the perceived goals of those objects that form part of our empirical selves whilst at the same time deciding which empirical selves to cast off, James refers to this as the "selective industry of the mind" (James, 1890, p. 310). The empirical selves cast off fade to insignificance, whilst those we cleave to develop a materiality and we invest in their "fortunes" (James, 1890, p. 310). In Jamesian thought, our self-feeling is created by the "failures" (James, 1890, p. 310) and "triumphs" (James, 1890, p. 310) in attaining our specific goals regarding these empirical selves. The judgement of either failure or triumph is dependent on the ratio that exists between "pretensions" (James, 1890, p. 310) and "successes" (James, 1890, p. 310). Pretensions are in essence the aspirations that engender and form particular aims and goals, whilst successes are self-explanatory, namely the realisation of these goals. Formulated by James as a fraction, where pretensions are the denominator with success as the numerator these ratios are influenced by the hierarchal structure of the spiritual selves, the social selves and the material selves. It is in essence for James an intricate dance where inherent in James' hypothesis are the moral generalities brought into being by the acts of others, for it is these moral generalities that will influence the perceived degree of worth applied to any of the possible empirical selves. The dance involves the exclusion and denial of certain selves and the approbation of others, moreover; the materiality, the verisimilitude that arises from those empirical selves we cleave to, and our ability to fulfil their perceived characters, creates self-feeling. Furthermore, self-feeling is altered by temporality, James reminds us of the importance of "a feeling of *and*, a feeling of *if*, a feeling of *but*, and a feeling of *by*" (James, 1892, p. 29). Hermans uses James' understanding of not only the reflective dialogue between I and Me which engenders self-feeling, but also the Jamesian concept of ratio and temporality in relation to self-feeling in order to characterise the affective quality of valuations. The concept of self-feeling is used by Hermans to clarify the relationship between the process of valuation, where valuations are regarded as intentional objects, and affective experience where affective experience becomes part of the organisation of self.

In addition to positioning the Jamesian concept of self-feeling with valuation theory, Hermans also employed Freud's pain-pleasure principle by grouping affect terms into positive and negative clusters. However, affect is not formulated in the classic Freudian terms of biological energies and instinct theory but instead used in a Jamesian spirit to suggest that affect is embedded in mental processing.

This hypothesis regarding the nomothetic nature of affective domains enables

Hermans to construct a dialogue between nomothetic and idiographic perspectives within a single research instrument. The self-confrontation method was “designed as a means of studying the relationship between valuations and affects and the way in which both variables are organised in a structured whole”, (Hermans, 1987a, p. 13).

## **2.3 SELF-CONFRONTATION METHOD (SCM)**

The self-confrontation method or SCM (Hermans, 1976, 1985 1987a, 1988, 1989) is a research instrument designed to study the relationship between valuations that are generated by an individual, alongside nomothetic affective constituents that are provided by a trained interviewer. The self-confrontation method, in its conception and design, is the antithesis of psychological objectification of the human subject. In the process of reflecting upon the relationship between valuations Hermans states that the individual must function as “the I who studies the Me in collaboration” (Hermans & Hermans-Jansen, 1995, p. 33). In essence, in the spirit of collaboration and shared responsibility this is a method designed to facilitate and enhance self-reflection, honing the individual’s self-reflective capacities towards self-confrontation and change.

In order to provide a comprehensible account of the SCM, there is a requirement to have a degree of insight into how Hermans has structured a dialogue between idiographic and nomothetic research principles. A more detailed understanding of Hermans’ concept of affect that provides the nomothetic perspective of the method was required before I was able to address the nuts and bolts that constitute the method. The Jamesian perspective of a particular self capable of organising heterogeneous affective experience into an organised whole, outlined above, provides the point of departure.

In order to create a nomothesis-idiography distinction in the SCM Hermans applied the concept of affect in order to provide the nomothetic perspective of the method. The idiographic aspect was based on the understanding of valuations as the personally significant objects of consciousness in the Jamesian fashion. Affect was formulated as a way of characterising the interconnectedness of these two separate but related ways of construing meaning. If valuations are a cognised expression of personal experience then the nomothetically construed affective components associated with that valuation will reflect its personal meaning. As a nomothetic and idiographic research methodology the SCM utilised statistical measures to identify related idiographic valuations by statistical associations of affect terms enabling the individual configuration of valuations to be made explicit.

Over ensuing years, as a research method, further use was made of the nomothetic component of the SCM, first with the introduction of the discrepancy between generalised affect and idealised affect. In the SCM these general modes were added as valuations in the valuation matrix in order to permit the assessment of the affects that contributed to the general or ideal sense of being. Generalised affect was used as a yardstick for idealised affect reinforcing the earlier positive negative valences as a measure for sense of wellbeing. Research findings indicated some contrasts in the function of the affective components. These findings resulted in the theoretical inclu-

sion of the concept of an existential basic duality of self formulated as a latent-manifest distinction. It is at this conjecture that interest turns to using research findings to develop a hypothesis about the structure of personality. Through further computation of affective indices "general types of valuations" (Hermans & Hermans-Jansen, 1995, p. 73) were hypothesised, these consisted of a typology of six valuation types,

1. Success, autonomy, perseverance
2. Aggression, anger, opposition
3. Love and unity
4. Unfulfilled longing, loss
5. Powerlessness and isolation
6. Strength and unity

The nomothesis-idiography distinction of the original SCM becomes somewhat ambiguous at this point. Focus on the hypothesised basic motives results in further formulations of generality pushing the SCM as a research method in a more nomothetic direction.

### **2.3.1 Self from a general motivational point of view**

Defining affect as the nomo-concept and requiring a nomothetic research instrument Hermans and his colleagues made use of the distinctions universally found in psychology and psychotherapy regarding the range of affect experienced by human beings. Echoing Freud's pleasure-pain principle, these affective terms had previously been categorised into either positive or negative terms. Since the early construction of the SCM in 1974 there have been a number of affective lists used by Hermans and his colleagues, these vary from lists comprising over 30 affective terms to reduced lists of 16 affective terms depending on the research subjects and the context of the research. In the ensuing years between 1974 and 1985, where the SCM was used as a research instrument with a variety of cases, a range of findings came to the fore during cluster analyses. Computation of a range of affect indices highlighted some contrasts in the function of the affective components. As a result of these affective contrasts, two basic motives were detailed. These are defined by Hermans as the (S motive) self-enhancement (Hermans & Hermans-Jansen, 1995, p. 16) and the (O motive) a desire for contact and union with others (Hermans & Hermans-Jansen, 1995, p. 16). The assumption that there were two basic motives driving the latent affective layer of valuations is based on Hermans and his colleagues reviewing the literature of earlier thinkers who had treated the concept of self from a general motivational point of view.

### **2.3.2 The latent-manifest distinction**

Reviewing the literature Hermans cites an array of theorists who support the concept of an existential basic duality of self. These range from his near contemporaries to ancient philosophers such as Heraclitus whose philosophical ideas were based around the dictum that there is the coexistence of opposites and that everything is in a state of flux. For the purposes of clarity, I will however confine myself to presenting the crucial theoretical ideas used by Hermans to illustrate his elaboration of two basic motives, the S-motive (striving for self-enhancement) and the O-motive (longing for

contact and union with the other). "They are basic in the sense that they are considered to represent implicit or unconscious elements of human experience and be universal across time and space" (Hermans & Hermans-Jansen, 1995, p.16)

These theorists are namely Andras Angyal (1902 -1960) a Hungarian psychologist, systems theorist and self theorist, and David Bakan (1921 -2004) a North American psychologist.

Angyal postulates the development of personality and the birth of individuality as requiring "a double orientation of self-determination - self-surrender" (Angyal, 1951, p. 4). In order to develop an essential nature the individual must embrace the tension, or a movement between both these positions. On one hand, there is a requirement for the human subject to interact, assimilate and master the environment. This interaction with the environment creates within the individual a desire for superiority, acquisition, exploration and achievement these are collectively named by Angyal as a desire for autonomy (Angyal, 1965). The contrasting desire is defined as an innate motivation to merge with the environment, engage with something beyond self, defined by Angyal as homonomy (Angyal, 1965). Furthermore, Angyal equates homonomy with an innate affective capacity, namely an innate desire and longing for love. Angyal postulates that a degree of flexibility is required between autonomy and homonomy for a well functioning personality. Angyal describes personality as a unified dynamic organisation, a Gestalt, this is highlighted in the following quote.

These two tendencies of the human being, the tendency to increase his self-determination in his expanding personal world, and the tendency to surrender himself willingly to a superordinate whole, can be summed up by saying that the human being comports himself *as if he were a whole of an intermediate order*. By this I mean a "part-Gestalt" like, for example, the cardiovascular system, or the central nervous system, each of which is a *whole*, an organisation of many parts, but at the same time a part with regards to its superordinate whole, the body. The human being is both a *unifier*, an organiser of his immediate personal world, and a *participant* in what he conceives as the superordinate whole to which he belongs. (Angyal, 1951, p. 2)

Duality is central to Angyal's theory; events can always be seen from two perspectives.

Postulating an understanding from a dual perspective, dates back to Hermans' early work, in order to reinforce this theoretical juxtaposition Hermans also uses Bakan's concept of duality of the human existence. In the first instance this appears to be done to support Angyal's thesis, however it is also utilised to elaborate on the hypothesis that one motive can at times predominate over another. By making this further distinction around the possibility that societal and cultural values can influence the degree of predominance of one basic motive over another, Hermans was also in a position to juxtapose and validate this theoretical inclusion regarding basic duality of the self with concepts of the self gaining momentum in North America. This will be considered in more detail when addressing the integration of the narrative paradigm into valuation theory. Returning to Bakan, Bakan's concept of agency (Bakan, 1966) that refers to the individual's need for separation, self-assertion, self-protection and

self-expansion is aligned to Angyal's concept of autonomy. The Bakanian concept of communion (Bakan, 1966) describes a need to be at one with other organisms and is aligned with Angyal's concept of homonomy.

The latent-manifest distinction although exclusively a theoretical distinction serves a number of purposes, Hermans notes that it "transcends the Western cultural bias towards self-esteem" (Hermans & Hermans-Jansen, 1995, p. 25) as a motivational component in human activity. Hermans directed his attention towards the phenomenon of self-enhancement, taking note of Rosenberg's (1979) comments regarding the link between the principle of reflection and self-enhancement. What is important to Hermans is the "flexible movement" (Hermans & Hermans-Jansen, 1995, p. 25) between the S motive and the O motive. Methodologically the latent-manifest distinction is used within the SCM to enhance the process of self-reflexivity between contrasting experiences. It is thus postulated to be a heuristic conceptual tool "for deepening the differentiation and articulation of the affective properties of the valuation system" (Hermans, 1987a, p. 6). This theoretical turn and methodological structure crosses the divide between assessment and change. The very process of self is influenced as the basic motivations behind meaningful valuations are brought forth into greater awareness. Inherent within the conceptual framework is the assumption that the basic motives are embedded in mental processing. Furthermore, the affective aspects of these basic motives will have a regulatory function concerning the creation of stability or disruption. This regulatory function in essence, leaves the system open, which in turn enables the possibility of change to the content and structure of new valuations formed from dialogue between opposing positions.

## **2.4 THE PROCEDURE IN THE SCM**

Prior to presenting a detailed account of the procedural steps contained within the SCM it is helpful to summarise Hermans' phenomenological understanding of self as an organised process, or a dynamic relationship between a reflecting I and the valuation as its (primordial) intentional objects. Valuations are described as the organising processes of self, reflecting the phenomenological understanding of the unity of noesis and noema. Within valuation theory personality characteristics are seen as both consistent and inconsistent. Imbedded in the concept of valuation is the belief that valuations provide a degree of continuity over space and time. Hermans' hypothesis is based on the belief that reorganisation of the self can only take place in the presence of a degree of stability. The research method is therefore designed in the first phase to facilitate making explicit the configuration of personal valuations of the self, thus enhancing awareness and stability. When configurations of valuations are fully brought into conscious awareness then the affective modalities associated with any given valuation can also be brought to awareness. Once attention is given to affective modalities, and affect becomes the object of self-reflection, then the affective experience can become part of the reorganisation. The SCM involves repeated self-reflection and therapeutic intervention.

The SCM is iterative in nature; it is comprised of a number of phases and sub-phases.

es. Each phase and sub-phase dovetails with its predecessor, with the accumulative understanding gleaned during each phase informing the next. Firstly, an assessment is undertaken to ascertain the content and structure of the valuation system. This is followed by the validation/invalidation phase, which can be repeated more than once eventually moving towards evaluation of the system. Evaluation is in essence a re-assessment that occurs following the validation phase.

### 2.4.1 First cycle/phase

The first phase involves a series of questions aimed at constructing and eliciting individual valuations. This is achieved by a trained interviewer, who adopts a therapeutic and collaborative stance sitting side by side with the interviewee asking in total twelve open questions related to the past, present and future as well as personally meaningful relationships to individuals and social groups.

The SCM does not operate on a question and answer format. Questions are asked to stimulate self-reflection with the aim, in the first instance, being to collect a series of personal valuations. Valuations become containers and carriers of all that is significant and has meaning for any given individual, Hermans reports that typically most individuals will have between 15-40 valuations (Hermans, 1987a). Following whatever period of self-reflection required it is the interviewer’s task to encourage the interviewee to formulate concise valuations. In other words, stimulate recognition of the objects that are known to be the components of oneself and to aid the experiencing subjective self to enunciate clear statements in relation to these objects. Ideally, these valuations should form complete sentences; however, incomplete phrases or single words can be acceptable.

The next stage of phase one involves another task of self-evaluation in which the person is asked to rate every valuation against a set list of affective terms. The following table shows the extended list of affective terms constructed by Hermans and Hermans-Jansen (1995). The list of affective terms is used during the affective exploration phase of the SCM.

*Table 1. Extended List of Affect Terms. Adapted from "Appendix 2" by J. M. Hermans & Els Hermans-Jansen, 1995, Self-Narratives: The Construction of Meaning in Psychotherapy p. 277. Copyright Guilford Press. Reprinted with permission of the Guilford Press.*

Positive Affect (P)	Negative Affect (N)	Self-Enhancement (S)	Desire for Others (O)
Joy	Powerlessness	Self-Esteem	Care
Satisfaction	Anxiety	Strength	Love
Enjoyment	Shame	Self-Confidence	Tenderness
Trust	Self- Alienation	Pride	Intimacy
Safety	Guilt		
Energy	Loneliness		
Inner Calm	Inferiority		
Freedom	Anger		

*Note.* S = affect reflects self-enhancement, O = affect reflects desire for contact with others,  
P = positive affect, N = negative affect.



The result becomes the construction of a matrix. The matrix is composed of various indices highlighting scores for positive affect, negative affect, self-enhancement motive and desire for contact and union with others motive. In addition, the matrix can be used to highlight generalised feelings and idealised feelings, these can be elicited by exploring the affective patterning of any of the above four indices. By engaging in further reflection and discussion, understandings may be developed around the possible differences in generalised feelings in comparison to idealised feelings in any of the four indices. Furthermore, the degree to which these differences exist can be explored in relation to the elicited personal valuations.

A Likert (1934) scale is used for each affective term with a score of 0 indicating that this affective term cannot be applied to the valuation, to a rating of 5, to indicate that the affective term is strongly associated with the valuation. Both a qualitative and quantitative analysis can be carried out on the data produced.

Within this matrix, various computations are possible; the following represents some of the possible computations. The discrepancy between generalised feeling and idealised feeling can be used as a measure for sense of wellbeing. In addition, correlations can be made from the profiles of any specific valuations enabling a modality analysis. A modality analysis can be performed when there is a high correlation (usually .60 or above) between different valuations to increase development and insight into the message and meaning contained within a series of valuations. A number of valuations with a high correlation can be selected for further focus and self-reflection. The meaning distilled from a number of high correlation valuations can capture the quiddity of meaning of these collective valuations. Modality analysis is an illustrative means of demonstrating how the SCM also can be used to induce changes within the valuation system.

#### **2.4.2 Validation phase**

Following completion of this phase, approximately one week later, both participants discuss the results with the interviewer making enquiries as to the possible impact of the SCM upon the individual. The interviewer is then able to use the information gleaned from the analysis of the data to facilitate further self-reflection. There is a spatio-temporal dimension to this discussion enabling an exploration between valuation positions. Valuations pertaining to past, present and future are moved from positions of segregation and isolation into an arena where they can be reflected upon in relation to other meaningful valuations. This spatio-temporal dimension is indeed one of the unique qualities of the SCM as the interrelationship between past events and here and now difficulties can be brought into awareness. This enables a degree of illumination where previously less conscious aspects can be brought to the fore and examined with the possibility of increasing motivation for change.

The second phase is dedicated to the process of change, the metaphor for which is described by Hermans as “finding an entrance into the valuation system” (Hermans & Hermans-Jansen, 1995, p. 69). Once a way in has been established, remembering that valuations emerge from a process of interaction with internal and external dimensions, any relevant aspects can be subsumed. With this in mind, whilst aiding in both the formulation of valuations (phase one), or promoting the process of change (phase

two), the therapist can introduce potential valuations to the individual undergoing an SCM investigation. A heterogeneous set of 35 proverbs, selected from a variety of artists, writers and philosophers were introduced. In addition, over ensuing years nonverbal material and symbols, e.g. art work and symbolic objects such as a tree have been introduced (Hermans & Van Loon, 1991). These non-verbal materials were used to supplement "the valuation system giving it a new impulse (Hermans & Hermans-Jansen, 1995, p. 65). It was concluded that "valuations evoked by symbols represent the embodied nature of human existence and function as routes towards new meaning structures" (Hermans & Hermans-Jansen, 1995, p. 66). Therefore, in the second self-investigation (with the possibility of further investigations if required), client and therapist work side by side to go over initial questions and valuations produced. The following options are then considered:-

1. Modification – old valuations may be reformulated
2. Substitution – old valuations may be replaced with a new one.
3. Elimination – old valuations may be discarded altogether
4. Supplementation – additional valuations may be created

Studies to date, such as Hermans, (1985, 1987, 1989 & 1996) and Hermans & Hermans-Jansen, (1992) would suggest that concerning valuations and associated affect, individuals typically only change parts of the system. Structure and stability remain central to a sense of self-continuity. Development and change are possible; any given interaction between the senses, the affective domain and the mind in relation to both the internal world and external world can lead to new valuations. However, weaker valuations or those with less personal meaning, or those that do not adhere to the current plot can be overwhelmed or discarded.

Over time, if valuations are given a position within the valuation system, paired and tested alongside affective domains and basic motives, then there is the potential for them to gain more meaning and relevance.

#### **2.4.3 A brief illustration of the classic use of the SCM**

In keeping with the theme of gradual/evolving illumination, I will now illustrate Hermans' classic use of the SCM as both a means for assessing valuations as intentional objects, their configuration and determining basic motivational structure. Before providing a case example from "The fugit amor experience in the process of valuation: A self-confrontation with an unreachable other" (Hermans, Hermans-Jansen & Van Glist, 1987). I will provide a brief explanation of the origin of fugit amor and Hermans et al's use of the metaphor of fugit amor.

Fugit amor is one of the sculptures, thus part of the composition, making up Rodin's depiction of Dante's Gates of Hell as inspired by Dante's "Divine Comedy" (written between 1308-1321); Hermans et al (1987) select the fugit amor sculpture that contains the figures of Paolo and Francesca de Rimini. This sculpture depicts a tale of forbidden love where moral codes have been transgressed. Francesca falls in love with her brother-in-law, when it is discovered that they are lovers, both are murdered. Following their deaths, the two lovers are forever consigned to hell in close proximity to each other but being unable to touch. Torment comes from an interminable longing for each other (Dante, trans, 2008).

The metaphor of *fugit amor* was introduced by Hermans et al in response to awareness, that in a number of cases, patterns of affect conflicted with valuation formulations. The *fugit amor* metaphor is related to the affective indices. Hermans states that the formal structure of *fugit amor* contains two components, the first being related to the basic motives, namely the S motive and O motive where longing for the other is calculated to be greater than self-enhancement. Paradoxically, in response to an intense longing for other, the situation produces affective configuration in which the negative affect outweighs positive affect.

When these discrepancies are brought to light in dialogue with the psychologist/psychotherapist, the new affective information can result in further integration of conscious and unconscious aspects of the valuations, thus extending or revising the system. In other words, the process involves the individual occupying both the position of subject and object with affective information being available from both these positions. The following is a case example from “The *fugit amor* experience in the process of valuation: A self-confrontation with an unreachable other” (Hermans, Hermans-Jansen & Van Glist, 1987).

We give here the example of a woman who had an implicit *fugit amor* in one of her valuations in the first investigation and who modified this valuation eight months later in the second investigation in the direction of a more congruent formulation. In the first investigation she made this statement:

- 1) ‘Mother is so inconsistent: she flirts from the role of lower class housewife to that of intellectual’

This formulation smacks rather of censorship of the parent rather than desire for contact and union. In the discussion following the investigation, the subject seemed completely unaware of a *fugit amor* experience in the relationship with her mother. Nonetheless, her attention was drawn to the special significance of the affects ‘caring’ and ‘love’ which she herself accorded a high position in relation to this particular valuation. She decided to pay special attention to the nature of future contacts with her mother. In the second investigation she explained that the old formulation no longer expressed the way in which she now perceived her mother, and she preferred to modify the old statement as follows:

- 2) ‘I wish my mother had been different; we could have shared so much’. She now expressed a desire for an idealised mother, an image which is more congruent with the *fugit amor* experience. At the same time we see that the S-O and P-N differences are less pronounced. This may be a sign that the subject, after having confronted herself with the *fugit amor* aspect, assimilates this valuation so that it becomes less relevant in the course of time. (Hermans, Hermans-Jansen & Van Glist, 1987, pp. 477-478)

The *fugit amor* metaphor enables Hermans et al to validate their latent-manifest distinction. Ergo, the assessment of phenomenological expression in the form of valuations under intense self-investigation, where the individual occupies the positions of both subject and object in relation to the basic motives, or the latent levels that can

be brought to light by the psychologist/psychotherapist. In addition, the *fugit amor* metaphor allows Hermans to demonstrate the phenomenological origins of self, also it establishes the organisational aspects of the valuation system. The dynamic nature of the valuation system is further reinforced by Hermans' use of Lacan's philosophical concept of "*le manqué d'etre*" (Lacan, 1966), or deficiency of being where the object of desire is both present and not present at the same time, thus creating a constant dynamic experience.

To sum up, the genesis of valuation theory arose from phenomenological understandings. Inspired by and developing these phenomenological ideas, Hermans was able to develop the concept of valuations as intentional objects with a structured process of self-reflection. By combining the idiographic generation of valuations with the nomothetic approach to evaluating them, the relationship between becomes articulated, the SCM therefore provides an ingenious method that appears to reflect the Jamesian understanding of self-esteem. In the context of the SCM, "general feelings" and "ideal feelings" echo something of James' concept of pretensions and successes. Hermans, through statistical analysis, utilises the concept of self-feeling to illuminate the relationship between the process of valuations as intentional objects and affective experience as part of the organisation of self. The reflecting I, when selecting valuations, is influenced by the "feelings" that inform the I about the salient contents of empirical selves. Hermans thus demonstrates James' hypothesis "then so surely as relations between objects exist in *rerum naturâ* [sic], so surely, and more surely, do feelings exist to which these relations are known (James, 1892, p. 6). The latter half of James statement comes to life in the second phase of the SCM. In the second phase of the SCM there is planned facilitation of further self-reflection, it is here Hermans hopes to find an "entrance into the valuation system" (Hermans & Hermans-Jansen, 1995, p. 69). The possibility of change opens up, there is the potential for new valuations to emerge for it is with the extension of the self towards potential objects of meaning that are introduced by the therapist, new meaning structures emerge. In the process of introducing objects, objects of desire within consciousness have a reflective function and produce a degree of excitement or in other words, become "felt objects" for the consciousness. In conclusion, the SCM demonstrates the precise relations between the Jamesian I and its Me's and is a useful procedure to perform phenomenologically informed analysis of consciousness. The SCM, as a research tool understands human consciousness from a first-person point of view and continues to have a great potential to advance our knowledge of psychological development and the development of personality.

# *3 Research Methodology to Therapeutic Technique*

The preceding chapter provided an overview of my understanding of Hermans' conceptualisation of valuation theory. In my reading of Hermans' work, I have described valuations as intentional objects, formulated as carriers of the "primordial constitutes" of the Jamesian "Me". Continuing in my attempt to address the forgotten past of the dialogical self, in this chapter, I will examine in detail the narrative reformulation of valuations as the first of the dual theoretical transformations of Hermans' original concept of valuation theory. A clear understanding of Hermans' first transition is required in order to comprehend Hermans' final movement towards contemporary dialogical self theory. In what follows, I will focus on the juxtaposition of new theoretical concepts with the original formulation of valuations, namely the inclusion of narrative theory.

In keeping with the theme of attending to my own backward glance, and questions, that as stated in chapter one, were significant for Hermans, it is necessary to attempt to acquaint myself with the development of the narrative paradigm of knowledge.

## **3.1 NARRATIVE THEORY: AN INTERPRETATIVE APPROACH**

Arising in an era where there was an ongoing movement away from conceptualising the world, events and humanity in a manner principally grounded in Newtonian physics with its scientific principles of general laws, some theorists were beginning to adopt an interpretative approach (White & Epston, 1990). Rather than continue to apply a positivist-empirical conceptualisation, knowledge and understanding could be conceptualised as being relative. The genesis of meaning arose in social relationships, dialogue and culture (White & Epston, 1990). In narrative terms, the genesis of meaning is conceptualised as "narrative and action exist in a state of mutual interdependence, as does the dialogue that splices and splices the disparate segments of "self-understanding" together" (Gergen & Gergen, 1991, p. 93)

Continuing to pursue the quest for a theory of self aimed at bridging the gap between assessment and change, the process of reflectivity perhaps became more central to Hermans' model. However, before addressing this question I will first provide a brief description of the origins of narrative theory.

### **3.1.1 Narrative as a means of organising human experience**

The discourse between psychology and a positivist-empirical approach is humorously expressed by Billig (2008), in the introduction to his book "The Hidden Roots of Critical Psychology". Billig states,

Academic psychologists are extremely busy people. They have studies to design, data to analyse, papers to write. From all sides the journals keep rolling out new research reports. One must not slip behind. International congresses must be attended, sponsored workshops organised and opportunities for funding pursued. There is simply too much to be done. It seems unreasonable to expect psychologists to attend to exchanges between long dead figures. The past will have to wait for the peaceful, future moment that never seems to arrive... Sometimes it is necessary to ask what the conventional views are overlooking: what is being concealed today by the histories that have been regularly retold? Is there something decisive that needs to be recaptured?" (Billig, 2008, p. 2)

A few pioneers have however managed to emerge from the melee of exigencies to engage psychology in a discourse with new or perhaps forgotten paradigms. Two such pioneers, who were involved in developing the narrative model in a more general theoretical context were Theodore Sarbin (1911 - 2005) and Jerome Bruner. Sarbin was an American Emeritus Professor at the University of California, Santa Cruz, and a prolific academic who investigated and disputed a number of orthodox views during the course of his academic career (Hevern, September, 2005). Jerome Bruner was a pioneer of cognitive development and education (Smith, 2002). Bruner described two modes of thought, the paradigmatic mode and the narrative mode (Bruner, 1990), he continues to undertake teaching and research. Sarbin was to adopt the concept of narrative as the root metaphor for psychology, with Bruner establishing the idea that meaning was the central concept to which psychology should begin to address its enquires. From these dual origins, the narrative model was to instigate a movement away from psychology as an applied science.

One arena, in which the narrative model was adopted, was in the practice of family therapy. There were two individuals at the forefront in the formulation of the narrative model of family therapy, they were Michael K. White (1948 - 2008), an Australian social worker and family therapist and David Epston a Canadian by birth who later became a fellow antipodean working in New Zealand. Epston originally studied sociology and anthropology but later became an innovative social worker and family therapist (White & Epston, 1990).

Rather than adhering to a more positivist formulation where problems were attributed to the dysfunctional aspects of the family (White & Epston, 1990), White and Epston instead attempted to apply an interpretive method. By applying an interpretive understanding, they suggested that behaviour within the family system was linked to the meaning that members attribute to events/ family dynamics (White & Epston, 1990). Seemingly inspired by Gregory Bateson's (1904 - 1980), White and Epston describe their attention as being drawn to the role of temporality in therapy. Acknowledging Bateson's conceptualisation of interpretation being associated with already known patterns of events, or maps (Bateson, 1972), White and Epston, through considering the text analogy concluded, "however, the notion of narrative, in that it requires the location of events in cross-time patterns, clearly has some advantage over the notion of map. Narrative incorporates the temporal dimension" (White & Epston, 1990, p. 3).

Interpretation of events or the construction of meaning of "lived experience" (White & Epston, 1990, p. 9), through application of the text analogy evolved into the conceptualisation of lived experience being expressed in a "storied" (White & Epston, 1990, p. 10) manner. With this developing interest in narrative as a means of organising human experience, narrative discourse was understood as being an inherent human strategy in which not only could meaning be constructed, but also through the process of narrative reasoning, meaning developed and change occurred.

### **3.2 HERMANS' NARRATIVE TURN: CHANGES TO THE CLASSIC COMPONENTS OF VALUATION THEORY**

It is with the narrative turn, and its reconceptualisation of the classic Jamesian 'I' and 'Me' distinctions that we witness Hermans' departure from classic valuation theory. By incorporating the narrative model, Hermans is able to open up the possibility of change within the process of assessment. To explicate this further I must first consider the changes in meaning given to some of the classic components of valuation theory. These are specifically, the Jamesian understanding of self-feeling, the conceptualisation of valuations and Hermans' use of modality analysis within the SCM.

Hermans et al describe James' concept of self-feeling as the opening of a gateway to the less conscious aspects of the self. (Hermans, Hermans-Jansen & van Gilst, 1987). Applying the narrative model expanded the way in which the Jamesian understanding of self-feeling could be understood. Mancuso and Sarbin (1983) and Sarbin (1986) had already developed James' concept of social self further applying a narrative translation to James' 'I' and 'Me' distinctions. The 'I' was reframed as being the author with the empirical 'Me's' as narrative figures/actors. In Mancuso and Sarbin's account, it is the "Me's" who act as protagonists in relation to the observing "I". The observing "I", as author, performs in essence a hermeneutic role, constructing meaning from the narrative movement of the protagonists, meaning in turn provides form and structure to experience. Sarbin stresses the organising aspects of narrative. This is illustrated in the following quote.

The narrative is a way of organizing episodes, actions, and accounts of action; it is an achievement that brings together mundane facts and fantastic creations; time and place are incorporated. The narrative allows for the inclusion of actors' reasons for their acts, as well as the causes of happening. (Sarbin, 1986, p. 9)

Reframed as organising principles, the author and protagonists interpret their experiences of being in the world as narrative action. The storied nature of human conduct results in meaning and action becoming inextricably linked; the stress is placed on aim-directed actions instead of object-orientated actions (Sarbin, 1986).

With the stress now placed on aim-directed actions, this necessitates a change to Hermans' use of the Jamesian concept of self-feeling.

### **3.2.1 The moderation of general and ideal feelings**

In chapter one, a description of these concepts was given in relation to Hermans' exploration of affective patterns within the first cycle of the SCM. Hermans utilised the nomothetically construed affective components associated with any given valuation to reflect its personal meaning. It may be recalled that as part of the process, a matrix was constructed. In addition to specific valuations, general feelings and ideal feelings were included in the matrix as indicators of the self feeling.

With the narrative turn, the concept of the existing proportion between general feelings and ideal feelings becomes less central to Hermans' theoretical conceptualisation. The Jamesian understanding of self-esteem reflected in the use of general feelings and ideal feelings within the SCM, as stated in chapter one, echoed something of James' concept of pretensions (James, 1890) and successes (James, 1890) ends here. It is no longer the impression (in Jamesian terms) that the object leaves in relation to the sensation of the other objects held in conscious awareness at the same time that is significant; instead, with the narrative reformulation, it is the lived experience and the sequencing of events, as interpreted through the consciousness of the protagonists that is of relevance. The existing proportion, as initially described by Hermans, between general feelings and ideal feelings is altered. The Jamesian concept of a hierarchical structure and moral generalities brought into being by the acts of the spiritual selves, the social selves and the material selves is replaced by the interpretation of the reflecting/observing 'I', this is achieved through narrative discourse with the protagonists.

Although the reflecting/observing 'I' remains fixed in the sense of the author, with the introduction of narrative discourse, there is a movement away from an internal monologue, the reframing facilitates a self capable of a dialogue with a significant degree of polyvocality and a capability to expand the temporal dimensions of the self. The capacity for narrative discourse expands the Jamesian understanding of the social-self and self-feeling. Self-feeling can now be conceptualised as being created and re-created through access to a more heterogeneous repertoire, a bricolage of perspectives become available in which to construct self-feeling. Meaning shimmers, the narrative discourse is dependent on the protagonists and the temporal position they occupy at any one time. To explicate this further, "the narrative mode leads, not to certainties, but to varying perspectives. In this world of narrative, the subjunctive mood prevails rather than the indicative mood." (White & Epston, 1990, p. 78). Self-feeling is no longer about choice and potential, as originally formulated in Jamesian terms, but with the narrative turn, self-feeling is influenced by the interpretation of the action of the protagonists, which is dependent on the temporal position of the reflecting/observing 'I' that in turn influences the meaning attributed to the action.

### **3.2.2 Valuations as self narratives**

The departure from classic concepts as originally formulated in valuation theory, continues with the change to the way in which valuations are conceptualised. In classic valuation theory, valuations can be both regarded as unity of the act of valuing and equally, its object. Hermans no longer clearly applies the original concept of valuation theory where valuations are described as intentional objects formulated as carriers of



the primordial constitutes of the Jamesian "Me", with the narrative turn, valuations are now seen as self narratives.

Valuation clusters, grouped together by their affect create certain themes, Hermans' states, "the construction of a story is a way of organizing one's interaction with the world, and once this organisation has been achieved, a person finds his or her identity in the particular story." (Hermans & Hermans-Jansen, 1995, p. 47). When the changed capacity of the reflecting/observing 'I' is coupled with the juxtaposition of the earlier latent-manifest distinction with themes found in stories, this creates a greater possibility of dynamic movement, defined as "lacunae" (Hermans & Hermans-Jansen, 1995, p. 62) in the organising system. This use of the term "lacunae", which indicates a gap or a space especially within a book or a manuscript, would appear to reflect Hermans' narratization of valuation theory. Hermans states that in a fully-fledged valuation system, the self is able to differentiate and integrate latent motives, thus human development is described as "a cyclic process of valuation" (Hermans & Hermans-Jansen, 1995, p. 199). With the inclusion of the narrative model, the science-related concept of valuation system was replaced by the narrative concept of plot.

### **3.3 THE NEW NARRATIVE FUNCTION OF MODALITY ANALYSIS**

In addition to the changes to Hermans' use of self-feeling and the reformation of valuations as self-narratives, with the narrative turn, the modality analysis of the valuation matrix gets a new function.

The affective components of valuations in the original model provided information regarding the latent basic motives for any given individual. It may be helpful at this point to reiterate the components contained within the matrix (phase one of the SCM), these are indices highlighting scores for positive affect, negative affect, motive for self-enhancement and desire for contact and union with others. Following the narrative turn, the latter two aspects, namely the self-enhancement motive (S) and the contact and union with the other (O), are linked to two basic themes in collective stories (Hermans, 1988 & Hermans & Van Gilst, 1991), namely heroism and love. Citing both the Goya study (Hermans, 1988) and the Narcissus study (Hermans & Van Gilst, 1991), these basic motives play a role in organising the events of lived experience into an organised whole. In the modified approach, as affective terms are compared across a range of valuations, specific affective modalities, at certain times, may have a dominant impact on the system as a whole. As a result, certain commonalities, namely ones desire for unity with one's self and with another becomes themes and plots that unfold. Hermans' states,

That is, the modality analysis takes us to the heart of the self-confrontation method because it is the most direct route to a theme that plays a major role in the ordering of the client's life in a particular period (Hermans & Hermans-Jansen, 1995, p. 58)

### **3.3.1 Changes to Hermans' original research methodology**

Having now established three modifications to Hermans' original model, namely the Jamesian understanding of self-feeling, the alteration of the concept of valuations, where valuations are now seen as self narratives, and the new function of modality analysis within the SCM, I will now consider how these inclusions impacted upon Hermans' original methodology. Namely, how it changes from a research methodology to a therapeutic technique. Hermans' concludes,

Therefore, a systematic strategy is needed for the realizing a transition from assessment to change in such a way that the client is motivated to explore alternative stories or part stories in order to promote the valuation process as a whole. This implies an invalidation of existing parts of the valuation system and a validation of those parts that are modified or even new. (Hermans & Hermans-Jansen, 1995, p. 47)

It seems that the conceptual transition from valuations to self-narratives stimulated a more interventionist approach to the SCM. In order to accommodate this conceptual shift, Hermans added a set of reflective processes to the structural framework of the SCM. These additions resulted in inclusions to the second phase of the SCM, it may be recalled that the second phase is dedicated to promoting the process of change, the inclusions were an additional three processes named attending, creating and anchoring. They were included following the integration of the narrative model and were employed to address the newly formulated spatio-temporal quality of valuations as self-narratives. Within the SCM procedure, the three processes can be seen as sub-phases during which reflective actions are directed at different domains of experience and action.

#### **3.3.1.1 Attending**

During this phase, clients are instructed to have an increased sensitivity to their existing self-narrative and the ongoing stream of events in their everyday lives. Within this heightened state of sensitivity they are encouraged to promote a new dialectic relationship between past, present and future events.

Due to the inclusion of the narrative model, perspectives, as they unfold from a position of past, present and future may create narrative discourses with specific themes. The aim of attending is to increase the client's sensitivity to the availability of a more heterogeneous repertoire. The function of the attending phase is to bring into conscious awareness predominating basic motives, and within this identify specific dominating themes or patterns. Particular identified themes can now be brought to awareness on a regular basis opening up the possibility of change. Hermans and Hermans-Jansen succinctly describe this link between assessment and change in these terms, "when confronted with such similarity, the client is challenged to explore the valuations in their dynamic relationship so that they can become freed from their isolated positions." (Hermans & Hermans-Jansen, 1995, p. 45).

At this point in the dynamic narrative discourse, the process of reflection-in-action and tensions within the system are central to Hermans' theory. Hermans and

Hermans-Jansen state that during this phase, it is essential that clients understand that specific events do not have meaning within themselves, that there are in essence numerous interpretations.

The therapist encourages exploration on spatio-temporal dimensions by asking a series of open, empathic questions in order to ascertain possible exceptions to the rule. These questions differ from the original questions in the SCM. The purpose of the new series of questions in the attending phase is to focus attention on ongoing events as movement in space and time, initially triggering reflective activity. It is also essential that events are contextualised, and that following contextualisation of these events that further reflection is then undertaken in order to broaden perspectives.

The identification of basic motives, namely the self-enhancement motive and self for other motive is also central to the attending phase. This illustrates how concepts from the previous phase are now placed in the new, narrative context. Clients are encouraged to attend to how the basic motives relate to their everyday lives and encouraged to recognise any affect associated with passing events. Hermans' states, in practice,

The discussion invites the client to focus on the fundamentals of the valuation system. Valuations that have a greater variety on the manifest level may show clear similarities from the perspective of the latent level, thus suggesting that they have a common motivational base. The client may detect that a great many valuations show a relative dominance of affect referring to self-enhancement over affect referring to contact and union. Seeing that this is a structural characteristic of the valuation system as a whole may motivate the client to address this imbalance and to look, with the assistance of the psychologist, for ways to strengthen the contact and union part of the system. (Hermans & Hermans-Jansen, 1995, p. 45)

In "Self-Narratives: The Construction of meaning in Psychotherapy", the authors (Hermans & Hermans-Jansen, 1995) provide a case example; the case is of a 28 year-old woman, Linda. Linda experiences serious problems in her relationships, especially with work colleagues. In the attending phase, it is concluded that the theme is "always trying to be the best" (Hermans & Hermans-Jansen, 1995, p. 46). For Linda, when examinations of seven of her selected valuations are carried out, this suggests that both the self-enhancement motive (S) and the contact and union with the other motive (O) affect is rather low. During modality analysis, Linda's interpretation is "I can feel this tension in my body...Sometimes my muscles are so tense that I can't do anything...Through being so goal orientated, I lose contact with myself" (Hermans & Hermans-Jansen, 1995, p. 57).

As we can see from the above quote, attending to basic motives and the impact of new events on affective states, affective nuances are brought more to the foreground and interject upon the senses and the mind forming potentially new meanings and thus (with Hermans continuing to use original terminology) new valuations. As reflective beings, perpetually receptive to lived experience, events are construed by Hermans as novel happenings. An "interpreting self" (Hermans & Hermans-Jansen,

1995, p. 18), however, is required before meaning can be attached to any happening. Any given valuation, may contain a range of events, which have been condensed into a single unit of meaning (Hermans & Hermans-Jansen, 1995).

As we can now ascertain, the new function of the modality analysis is the establishment of an interpretative/interventionist approach. This is described as a “summary of interpretations” (Hermans & Hermans-Jansen, 1995, p. 58). The interventionist, or aim-directed nature of the SCM is aptly described in the following quote:

The modality analysis also illustrates how the assessment process itself can lead to change. The client, moving from one set of valuations and their interpretations to the next, gradually articulates some common themes and establishes some order in his or her experiences. As the contours of the central theme become clearer, the change process gains direction, and eventually the client and psychologist arrive at a point where they can translate the guiding theme into concrete behavioural steps to be incorporated into the client’s daily life (Hermans & Hermans-Jansen, 1995, p. 58)

The new function of the modality analysis dovetails with the second reflective process added to the structural framework of the SCM.

### **3.3.1.2 Creating**

It is during the creating phase that reflection is linked to action. New ways of behaving or initiating events are actively encouraged with a hierarchy of events being agreed between therapist and client. This imposes a more interventionist, coaching quality to the creating phase with the introduction of the “principle of feasible steps” (Hermans & Hermans-Jansen, 1995, p. 51). In order to prevent old generalised valuations from being reinforced and validated, the aim of the creating phase is to open up the possibility of a reworking of current valuations, which in turn increases the chance of optimal outcomes, where there is an increased ability to create new events not contained within the current plot. However, the new events are focused on important themes and the basic motivations embedded in the client’s narrative. Hermans gives the following example,

The client who is struggling with the theme of failure and is accustomed to defining his or her own actions as invariably inadequate may be invited to try out new actions that are critical from the perspective of this theme (Hermans & Hermans-Jansen, 1995, p. 51)

It is perhaps important to recall at this point that valuations have now been superseded by themes and plot as the ontological process of the self.

Furthermore, the creating phase also allows for a “standstill” (Hermans & Hermans-Jansen, 1995, p. 52) intervention where old valuations are possibly modified, or there is the genesis of new valuations that are formed around the experience of the meaning of change. In this intervention, the affective assessment can be used repeatedly. The routine list of affective terms is used to check the affective significance of

any new valuations. These affective indices can then be evaluated with regards as to how they contribute to the enhancement of either of the basic motives. It seems that the standstill intervention represents an insertion of the original self confrontation method, which introduces a snapshot of the revised valuation matrix at a particular moment in the creating phase. The standard technique of relating valuations with the basic motives fine-tunes the client's self reflection by implying the possible consequences of each motivational direction in relations to current dominant themes, and ultimately the narrative structure of self.

This collaboration around new ways of initiating events and behaviour gives the action a relational flavour. Hermans discusses two particular points about the relational aspects of the creating phase. One is the importance of the act of telling or narrating an account of the action to another individual. This is followed by highlighting how the act of narrating the action to another contributes to the meaning constructed around the new action. The second aspect mentioned by Hermans is the importance of the imaginal presence of the therapist during this creating phase, when trying out new ways of acting.

In the process of "finding an entrance into the valuation system" (Hermans & Hermans-Jansen, 1995, p. 69) new protagonists may be introduced in the form of imaginal figures.

When, for example, the usual position of a client is organised around a theme of powerlessness, the construction of an imaginal position (e.g., a wise adviser or guide) may bring the client into direct contact with another theme that is central to the valuations of the imaginal position. In this way a different voice may bring about actions that are otherwise beyond the reach of the usual valuation system and may thereby enrich the validation/invalidation process (Hermans & Hermans-Jansen, 1995, p. 115)

### **3.3.1.3 Anchoring**

The aim of the anchoring phase is to work towards stabilisation of the new valuations into the system. This involves not only repeating the new actions but also developing new themes through these actions. It is important that new actions be carried out in a variety of situations. If there is relapse into old patterns of behaviour then an investigation into why this occurred is conducted in order for further learning to take place. In addition, not only is the client encouraged to conduct further self-investigations but the client's significant others may also be recruited to engage in self-investigation if they have in any way influenced the return to old behavioural patterns. Before further self-investigations are conducted, the client is allocated enough time in which to practice new behaviours.

The addition of these shared reflective processes to the structural framework of the SCM result in a change to Hermans' original method. In my reading of Hermans' work, the inclusion of the interpretative approach and his adoption of the narrative frame were included to enable the practical shift from the SCM as a research-orientated method to an interventionist approach. It would seem that narrative metaphors of 'self as a motivated storyteller' and 'retelling one's story' are adopted by Hermans as rhetorical expressions in the context of the SCM.

### 3.4 CONCLUDING COMMENTS

The adoption of these narrative metaphors as rhetorical expressions in the context of the SCM, transformed the original conception of valuations and ways by which their configuration now could be formulated.

As demonstrated throughout this chapter, the addition of the narrative model results in the enforcing of thematic elements as well as a temporal dimension upon the valuation system. With the narrative turn, temporality becomes central to the process of constructing an understanding of human experience.

It is now that the narrative concept of plot becomes central to the tension between stability and change. The function of the plot is to organise events into a coherent whole, rather than separate, disparate chronological events/experiences. As, theoretically the 'I' has the capacity to interpret and author the protagonist's narratives through the process of reflection-in-action, Hermans describes a general feature of narrative as a "dialectic relationship between event and plot" (Hermans & Kempen, 1993, p. 25). In this formulation, the narrative concept of plot is then aligned with the completed totality of valuations. This however imposes a strong temporal element within the valuation system. Whilst the idea of self-narrative theme and plot as salient organising structures provide a degree of continuity over space and time, the dialectic relationship between new events may create new plots. As we have seen, in the attending phase of the SCM, in the first instance, the individual will have a bias towards selecting themes that match existing plots. However, the SCM, now as a therapeutic interventionist strategy, in which the imaginal presence of the therapist is deemed important, or, indeed with the introduction of imaginal figures, the dialectic relationship between event and plot becomes the point in which loopholes can be created in which change can occur.

Not only does, temporality become central to the process of constructing an understanding of human experience, temporality and reflection-in-action now become central to the process of change.

With the narrative translation, there is no great significant conceptual shift in the 'I' as the reflecting subject of experience and action. The juxtaposition with narrative concepts results in mainly terminological modification of the I as an author. The changes are more marked in the original valuation concept of new terminology focusing now on thematic elements and plot. The narrative terminology also impacts upon, and changes the function of the SCM as a research tool to perform phenomenologically informed analysis of human consciousness, successive iterations of the SCM become a 'retelling of the story'.

## 4 *The Expanded Dialogical Imagination*

In chapter three, I will discuss Hermans' second transition, namely the theoretical shift from valuations as self-narratives (following the first transition) to valuations as referential objects of shifting I-perspectives/positions in Bakhtinian utterances. It is with Hermans' second transition that the task of providing a clear conceptual account becomes increasingly difficult. In order to maintain a clear account, not only acknowledging the "forgotten past of the dialogical self", but in order to trace and capture the developmental transitions from the process of self-reflection to Hermans' postulation of an expanded dialogical imagination, I will discuss the change from valuations as narratives to valuations as Bakhtinian utterances. When valuations were contextualised as lived experience being expressed in a storied manner, Hermans retained the concept of the author as a unitary I, in the second transition Hermans reformulates authorship by adopting the metaphor of the polyphonic novel. With this reformulation the I has the capacity to adopt multiple positions, the I is no longer a centred unitary I reflecting over (in Jamesian terms), the Me's. The change is also apparent in the name of the new conceptualisation. Valuation theory has now become dialogical self theory.

It is with the appointment of Bakhtin's concept of polyphony alongside the juxtaposition of narrative theory that we complete the evolutionary process of valuation theory into dialogical self theory. It is once this evolutionary stage is complete that Hermans' term I-positions becomes fully imbedded as a theoretical concept. Moving from internalisation theorists, who start from the premise that the act of self-reflection is an internal dialogue occurring between thoughts Hermans' final transition, as stated above, results in thoughts/valuations being defined in Bakhtinian terms as utterances. Drawing conclusions in chapter two regarding the change to the basic theoretical structure of valuation theory following the approbation of narrative concepts, valuations could still be described as intentional objects within the storyline of a self-narrative. Thus, at this point, the basic theoretical structure of valuation theory was only marginally changed. In however adopting the metaphor of the polyphonic novel, where the I is now able to adopt multiple positions, this does result in changes in respect to the relationship between the I and the referential objects of reflection.

Hermans follows a path, which is in essence, a narrative means to a dialogical end. In chapter three, I will explore my understanding of how Hermans abridged the concept of self-narrative with the Bakhtinian concept of the polyphonic novel. In the process of mapping some of Hermans' further theoretical juxtapositions as he devel-

ops dialogical self theory I will discuss the changes to Hermans' original theoretical structure. I will also comment on how the second transition impacts upon Hermans' research methodology.

With the narrative turn, temporality became central to the process of constructing an understanding of human experience and thematic elements became central to both the stability of narrative identity and the possibility of reconstruction of narrative identity. With valuations now being construed as referential objects of shifting I-perspectives/positions, perhaps the question of space was now becoming as significant as the question of time.

## 4.1 THE POWER OF IMAGINATION

During the narrative turn, the self-enhancement motive (S) and the contact and union with the other motive (O), were linked to two basic themes in collective stories (Hermans, 1988 & Hermans & Van Gilst, 1991), namely heroism and love. Hermans' states, "whereas romantic love can be conceived of as a longing, with a mythic shadings, for contact and union, heroism is to be understood as a mythic form of self-enhancement" (Hermans & Hermans-Jansen, 1995, p. 216)

On a developmental trajectory, Hermans and Hermans-Jansen conclude that imagination has a central role to play throughout childhood and adolescent in the development of a narrative identity (Hermans & Hermans-Jansen, 1995). That which is absent can become accessible through the power of imagination, imaginal figures can embody heroism/the self-enhancement motive or love/ the contact and union with the other motive, moreover; the power of imagination has a spatial capacity. Hermans makes further theoretical juxtapositions at this crux.

To expand his conceptual use of imagination Hermans introduces Vico's concept of "ingenium" (Hermans & Kempen, 1993, p. 5) which suggests that imagination is a force behind the formation of civil history (Vico, 1709/1990). With this inherent creative force, imagination becomes a powerful tool in both the process of stability and change.

For Vico, imagination equates to historical memory. Vico aspired to utilise philology in order to explain the origins of philosophy, and through doing so, postulated an account of imagination as an embodied phenomenon (Costelloe, 2012). This is founded on Vico's conceptualisation of primitive human beings as innate artificers forming a civil history through collective reactions to natural phenomena. Shotter aptly describes Vico's idea of humans as innate artificers.

But to understand what he means here - by saying that the early people were, by necessity, poets (Greek *poitetes* = one who makes, a maker, an artificer) - we must, I think, divide the process of making involved into two parts: i) The first is to do with the forming what Vico calls a sensory topic, the original possibility of everyone in a group being able to feel the same movement within themselves in the same way again. And ii) The second is to do with the forming of what he calls an imaginary universal, a corpore-



al image which is 'rooted' in the sensory topic and which 'shapes' its first, socially shared, determinate form of responsive expression in relation to it. (Shotter, 1996, p. 5)

Imagination therefore has sensory roots that develop into collective archetypes. These collective archetypes become encapsulated in mythology. Mythology is central to Vico's paradigm, Vico states, "accordingly, the first science we must study is mythology, meaning the interpretation of myths: for all pagan histories have mythical origins" (Vico, 1744/2001, p. 44). In the following quotation, Vico addresses the epistemological significance of collective practices that form the common basis of truth.

We observe that all the barbarous people and civilized nations of the world, despite their great separation in space and time and their separate foundations, all share these three customs: all have some religion, all contract solemn marriages, and all bury their dead. And in every nation, no matter how savage and crude, no rites are celebrated with more elaborate ceremonies or more sacred solemnities than those of religion, marriage and burial. Now according to Axiom 13, whenever uniform ideas originate among peoples unknown to each other, they must have a common basis in truth. (Vico, 1744/2001, p. 120)

In order to avoid the "dangerous reefs of mythology" (Vico, 1744/2001, p. 56), Vico advocates the appliance of his New Science postulating the notion that myths contain poetic archetypes. "These archetypes were imaginative categories or universals, to which (like ideal models or portraits) men could assign all the particulars species that resemble them"(Vico, 1744/2001, p. 93). It seems that Vico restated Aristotle's characterization of the path from sensations to linguistic meanings, as outlined in the first lines of "On interpretation" (Aristotle, 350 B.C.),

Spoken words are the symbols of mental experience and written words are the symbols of spoken words. Just as all men have not the same writing, so all men have not the same speech sounds, but the mental experiences, which these directly symbolize, are the same for all, as also are those things of which our experiences are the images. (Aristotle, 350.B.C.)

In distinction from Aristotle, for whom propositions formed the expression of universals, Vico emphasised archetypes and imaginative categories poetic allegories as the ideal models of the collectively shared meanings or universals (Vico, 1744/2001).

Therefore, for Vico the meaning of the myth is based on true poetic allegories and as such, the meaning of the myth is based on identity rather than analogy. It is only, with the development of vernacular speech, that a number of corollaries ensue, namely the devices of speech as metaphor, metonymy, synecdoche and irony. With these devices comes an ability to construct analogy. "These expressions became figurative only later, as the human mind developed and invented words which signified abstract forms, that is generic categories comprising various species, or relating parts to a whole." (Vico, 1744/2001, p. 162)

Ingenium is Vico's concept of the faculty that renders possible the transformation from sensual forms to collectively shared imaginative universals and eventually to invented words. Inherent in ingenium's capacity for poietes lays the creation of language; therefore, ingenium is both poetic and rhetorical. It is with the rhetorical creation of language that Vico postulates the active and creative capacity of humanity to gain degrees of knowledge, for it is through the rhetoric of language that points can be argued and judged, and it is only by these means that knowledge can be formalised. Hodges (1996) gives the following description.

The first - *ingenium*, an innovative cognitive power, is a human way of knowing that includes the actual in a particular context and the extraordinary with the concrete. It combines sense perception with the imagination to open up and reveal the world. The second definition is from Grassi - the human capacity that enables words or senses or ideas to have "adaptability, *acumen* and 'instantaneousness'" (Heidegger 20). The third layer is a cognitive ability that links a person perceptually with others and with the natural world. A person who uncovers a space for *ingenium* may generate new ways of inventing or interpreting discourse, problems, or ideas" (Hodges, 1996. p. 86)

Going back to Hermans, it is with the introduction of Vichean concepts that the first schism occurs, with movement from a unitary concept of self, moving towards decentralisation of the self and the concept of a multiplicity of self. Hermans appears to use Vico's ingenium as a device to resolve a number of theoretical issues.

For example, Hermans appears to use ingenium as a device, to reconcile the differences between the American pragmatists and French structuralists. Hermans states, "for the structuralists, language is above all a play of signifiers, whereas for the pragmatists language is a set of practices by which embodied agents establish shared frameworks of ongoing activity" (Hermans & Kempen, 1993, p. 32). Moreover; and ultimately central to my task to try to articulate a clear conceptual account, Vico is used by Hermans as a rhetorical device to lay the groundwork to introduce Jaynes' (1976) concept of mind space. Perhaps, loosely applying Vichean term, we could describe Jaynes as using philology accompanied by introspection, the study of language and metaphor to construct hypotheses concerning the development of human consciousness.

Before this state of consciousness was achieved by humanity, Jaynes discusses an early, primitive capacity postulating the idea that human mentality was composed of two parts, these two parts were split into a decision making part and a part that followed, collectively, the two parts are described as the bicameral mind (Jaynes, 1986). In Jaynes' hypothesis, the bicameral mind had a capacity to make decisions but was not a functioning conscious mind; decisions were directed by voices/auditory hallucinations that were obeyed without question. This type of mentality was however unsustainable, as societies changed the bicameral mind broke down, out of which the phoenix of human consciousness arose from the ashes.

Jaynes discusses a number of factors that contributed to the hallucinatory voices diminishing, as well as societal change Jaynes concludes that once the word could be

written as well as spoken, that it then became possible to achieve a spatial distance from hallucinatory voices.

As physical beings in the real world, the spatial quality of the world became accessible through vocabulary/lexical fields. Jaynes describes this spatial quality of the world as then developing into psychological fact used for problem solving. At the core of Jaynes' hypothesis however lies metaphor, for Jaynes metaphor is not merely comparison, but through the use of repeated metaphor arising from the real, physical world, a point of illumination is achieved, a capacity to see things from a new perspective. At this point, we reach the dawn of human consciousness, Jaynes states,

We have said that consciousness is an operation rather than a thing, a repository, or a function. It operates by way of analogy, by way of constructing an analog space with an analog "I" that can observe that space, and move metaphorically in it. It operates on any reactivity, excerpts relevant aspects, narratizes and conciliates them together in a metaphorical space where such meanings can be manipulated like things in space. (Jaynes, 1976, pp. 65 - 66)

With the dawn of consciousness, the next feature of consciousness for Jaynes is the analog 'I'. For Jaynes this is not a self or an object of consciousness, he alludes to a comparison with Kant's (1781), transcendental ego. With an ability to move in mind space the analog 'I' gives birth to a third feature of consciousness, described by Jaynes as narratization (Jaynes, 1986). Narratization is central to Jaynes' paradigm, Jaynes states,

Consciousness is constantly fitting things into a story, putting a before and after around any event. This feature is an analog of our physical selves moving about through a physical world with its spatial successiveness, which becomes the successiveness of time in mind space. And this results in the conscious conception of time, which is spatialized time in which we locate events and indeed our lives. It is impossible to be conscious of time in any other way than as a space. (Jaynes, 1986, p. 8)

It seems evident that Hermans continues to use narrative as his pivotal point, utilising Jaynes' ideas regarding the narrative development of human consciousness to bring the external physical world into the abundant inner experience of a conscious state. Jaynes' concept of mind-space introduces the idea of a functional space without boundaries, an open arena for conscious self-reflection. Moreover, with the introduction of Jaynes' concept of mind space, temporality, in the narrative sense, is no longer central to Hermans understanding of the development of human consciousness. It is no longer the "dialectic relationship between event and plot" (Hermans & Kempen, 1993, p. 25) that is central to the tension between stability and change; rather, with Hermans reformulation of Jaynes' analog 'I', it is the ability of I- positions to move in metaphorical space.

By using Vico's concept of ingenium, with its inherent qualities of poetic logic and rhetoric as a rhetorical device, and Jaynes concept of mind space Hermans is able to expand his previous understanding of self. It is at this junction, where perhaps self

can now no longer be conceptualised a unitary closed entity, that Hermans must now postulate the self in pluralistic terms and find a way to theoretically describe the human mind as an open system.

## 4.2 MOVEMENT TOWARDS THE POLYPHONIC SELF

The scene is now set for Hermans to introduce Bakhtin's ideas regarding a specific type of artistic thought contained within the polyphonic novel. The Bakhtinian metaphor of the polyphonic novel suggests that contained within the text of a polyphonic novel, both the narrator and the characters of the piece are able to converse on equal terms; the text thus has a quality of many-voicedness. Polyphony, in essence imbues each character with an independent, distinctive voice. This has great significance as the I-object relationship now becomes embedded with a voice/s. Often described as the retreat of the omniscient author, the characters are no longer represented as objects but are fully fledged subjective beings with a distinct consciousness and thus a high degree of independence. Through this Bakhtinian idea, Hermans is now able to postulate an animate, existent dialogue between author/s and character/s, both as autonomous subjectivities. Moreover, Hermans is able to postulate a multiplicity of authors extending the narrative concept of a single unitary self to a pluralistic self.

With the retreat of the omniscient author, there is a further retreat of the previously enforced temporal dimension upon the valuation system, emphasised by the chronological conception of emplotment, and a return to a stronger emphasis on spatial relations. In order to address the more prominent focus on spatialization, Hermans uses Polkinghorne's two-dimensional characterisation of emplotment to bridge the gap. Hermans makes the following statement.

As Polkinghorne (1988) proposed, a plot combines two dimensions, one chronological, the other nonchronological. The chronological dimension shows that the story is made up of events along the line of time. The nonchronological dimension emphasizes that events form a *configuration* so that, scattered though they may be, they form an organized whole. In other words, emplotment not only liberates a narrative account from the pure time sequence, but also allows for a construction in which stories and their implied meaning units are treated as parts in an organised whole. The principle of juxtaposition (Bakhtin, 1929/1973) is a form of configuration in which the notion of space is given priority over time. This means that the chronological ordering in terms of a beginning, middle and an ending is not the final word of emplotment. The constructive activity of emplotment allows for a juxtaposition of events, in which the original time sequence is changed in the service of finding new configurations. (Hermans, 2001, p. 341)

The unitary authorship given to the reflecting I during the narrative turn, engaged as it was in the process of reflection-in-action, is no longer embedded in the narrative action, at this point imagination and voice amalgamate to become I-positions.

#### **4.2.1 I-positions: The pluralistic self and the mind as an open system**

During the second transition Hermans changes his core theoretical metaphor from the person as a motivated storyteller, this is no longer viewed as an adequate means to define the complexity of the narrative self. At this stage, following the path of a narratively constructed concept of a dialogical self, based on Jaynes' concept of mind-space, a functional space without boundaries, Hermans formulates the term imaginal landscapes of the mind (Hermans & Kempen, 1993). It is within this terrain, with the terrain of the landscape used to provide a description of the human mind as an open system, that movement is able to occur between imaginal figures within perceptual space. In addition, the landscape alludes to a suggestion of an expansion of the human mind, this is deemed to facilitate a form of intersubjective exchange between both internal and external positions, it is also used as a means of explaining the spatio-temporal abilities of I-positions.

We conceptualise the self in terms of a dynamic multiplicity of relatively autonomous I positions in an imaginal landscape. In its most concise form this conception can be formulated as follows. The I has the possibility to move, as in space, from one position to the other in accordance with changes in situation and time. The I fluctuates among different and even opposed positions. The I has the capacity to imaginatively endow each position with a voice so that dialogical relations between positions can be established. The voices function like interacting characters in a story. Once a character is set in motion in a story, the character takes on a life of its own and thus assumes a certain narrative necessity. Each character has a story to tell about its experiences from its own stance. As different voices these characters exchange information about their respective Me's and their worlds, resulting in a complex, narratively structured self. (Hermans, Kempen & Van loon, 1992, pp. 28 -29)

The I carries an innate capacity to give voice to a myriad of positions, bring to life characters in the imaginal landscape with relatively independent, fully functioning subjectivity. Due to the relatively autonomous nature of I-positions each contains a unique and distinctive self-narrative. The network of positions are deemed to be constantly in dialogical exchange, giving the expanded human mind the ability to collude, agree, or validate any given positions or equally to challenge, question or interrogate positions. Through this subject-to-subject relationship that is hypothetically contained within any given I-position, new positions are formed.

There are two very significant processes by which meaning is created, namely the activity of imagination (Hermans & Kempen, 1993) and the network of positions (Hermans & Kempen, 1993).

The imaginal space is populated by positions. And as imaginal space is side by side and interwoven with perceptible space, imaginal positions are strongly interconnected with perceptible positions.....The meaning of my mother is much more determined by the position she has in an imaginal space, in which I see myself related to her as a child, adolescent, and adult. These memories and

imaginations are certainly not restricted to the position of hers and mine..... the meaning of my mother, or any significant person, has to me is deeply influenced by a network of positions in which she and I participate.....by the activity of imagination – they are brought together, and in their juxtaposition they form a meaningful pattern. (Hermans & Kempen, 1993, pp. 166 - 167)

With the inclusion of the Bakhtinian metaphor of the polyphonic novel to the narrative conception, Hermans postulates self as consisting of multiple positioned narrative figures or actors, in a vast array of positions in dialogue with a subjective author. In the process of authoring, new stories/meanings/positions are constantly created.

#### **4.2.2 Decentralisation of the self (Self and I-positions)**

The quintessence of Hermans' formulation of I-positions can possibly be distilled down to two components, specifically the authorial position/s and their identification with "voices". Consciousness and differing levels of consciousness are now addressed directly through the process of dialogicisation. Hermans notes the historical and cultural origins of the Western self's collective voice defining this as a centralised collective voice influenced by Descartes' Cogito. Hermans' comments "as a result of a strong centralisation, so typical of our Western collective voice, some positions never receive enough attention to be included as part of the self" (Hermans & Kempen, 1993, p. 163)

The shift towards decentralisation of the human mind seems to entail the way by which Hermans postulates human activity. Activity is seen as a concerted action of the I-positions mediated by the synthesizing quality of the self (Hermans & Kempen, 1993). Hermans moves radically towards decentralisation of the human mind. However, it seems that he does not get rid of the self as a superordinate concept in the model.

Although each position within the self has a degree of autonomy and stability it may or may not be irreversibly altered during the process of dialogical exchange. It is the synthesizing quality of self (Hermans & Kempen, 1993) that seems to moderate the otherwise completely decentred dialogue between the I-positions. Hermans cites centripetal and centrifugal forces, another import from Bakhtin's (1981) theory, as being central to this synthesizing activity of self. Rather than a disparate collection of I-positions Hermans postulates that relatively autonomous positions have an inherent ability to act as a community. This is explained in the following manner,

The centrifugal force refers to the tendency of the different parts to maintain and increase their autonomy: The lover wants to love, the critic to criticize, the artist to express, and the achiever to excel. As long as these characters are involved in their activity, they are not concerned with the strivings and longings of the other characters. Their intentions require a certain degree of autonomy. The centripetal forces, however, attempts to bring these tendencies together and to create a field in which the different characters form a community. (Hermans & Kempen, 1993, p. 93)

Hermans uses the concept of I-positions to describe the synthesizing activity of self, rather than an integrated whole, Hermans defines self as a community. Centripetal

and centrifugal forces maintain the perception of unification between multiple parts resulting in an overall sense or illusion of integration.

Merely an illusion of integration, Hermans postulates a perpetual dialogical struggle, setting the scene to introduce a new metaphor in order to illuminate the synthesizing capacities of the self, Hermans now aligns himself with the Heraclitean thought. Relinquishing Western scientific thoughts association with Aristotelian logic, Heraclitean thought is related to analogic processing where the coexistence of opposites is postulated (Hermans, 1993). Hermans juxtaposes Heraclitean concepts with the idea of multiple authors, but in addition uses the activity of imagination alongside the spatial capacities of I-positions. By juxtaposing with Bakhtin's concept of polyphony I-positions are able to give voice to their story, action is now a result of the dialogue between internal and external positions and an exchange between dominant and subordinate positions. The metaphor of "composer" (Hermans & Kempen, 1993, p. 96) is used to explain the synthesizing capacity of self.

The organisation of self is therefore attributed to a postulated meta-position/s. The self is now conceptualised as a purely dialogical phenomena and superordinate Self is considered to be a (special) position (Hermans & Kempen, 1993) that acts as a centre in which to compose dialogical juxtaposition (Hermans & Kempen, 1993). Hermans states,

A meta-position is not to be considered the 'centre' of the position repertoire or an agentic force that guarantees the unity and coherence of the self in advance. It should be noted that a meta-position is always bound to one or more internal and external positions (e.g. the psychotherapist) that are actualized at a particular moment and in a particular situation and that is a dialogical phenomena. This implies that, depending on time and situation, different meta-positions can emerge. Moreover, as each position has its horizon, also a meta-position, although it may permit meaningful linkages between a variety of positions, has its limitations and is far from a 'God's eye view'. These limitations follow from the assumption that a multiplicity precedes any unity or synthesis of the self. Unity and coherence are considered a goal rather than a given (Hermans & Kempen, 1993). (Hermans, 2004, p. 24)

With the dialogicisation of each I-position, "as different voices these characters exchange information about their respective Me's and their worlds, resulting in a complex, narratively structured self" (Hermans, Kempen & Van loon, 1992, p. 28). Hermans is now able to describe "two spatially separated people in communication", (Hermans, 2004 p. 15). This of course raises the question; can all positions have a voice? Hermans seems to affirm that this is the case. Moreover, there seems to be other-derived voices, which Hermans introduces when discussing the inherent process of exchange and power. Exchange and power between multiple I-positions are intrinsically linked, Hermans states,

Disagreement, between two parts of the self is not taking place in a 'free internal space'. Instead, societal and cultural norms are reflected in the internal dialogue and, by implication, in the relative dominance of the conflicting or

alternative voices. Groups, institutions, and cultures are represented in the self as 'collective voices' (Bakhtin 1929/1973) that directly influences its balance of power. (Hermans, 2004, p. 17)

The dialogical struggle of the characters that are bound together at any given point in time and space within the community in the open landscapes of the mind influence the dynamic movement and composition of self.

## **4.3 CHANGES TO THE RESEARCH METHODOLOGY**

It is at the point of the second transition that Hermans' original research methodology, the self-confrontation method (SCM), with its reliance on valuations as the organising process of self becomes to all intents and purposes relegated to a secondary position. Hermans alignment with I-positions, with the hypothesis that each individual position has relative autonomy, combined with the focus on the relations and dialogical exchanges between each relatively autonomous I-position results in the need to adopt another research methodology. As a methodological framework, the personal position repertoire (PPR) acts as scion to Hermans' original self-confrontation method (SCM). Before providing an account of the PPR, I will first return to the "forgotten past" concerning Hermans' early empirical studies.

### **4.3.1 Empirical studies on imaginal figures during the 1970s and 1980s**

In Hermans' early empirical work there appeared to be a rudimentary dialogical understanding, through Hermans' enduring interest in the use of imaginal figures to stimulate a dual perspective in the SCM, this seed of duality continued to grow leading Hermans to eventually take a dialogical turn. In order to map this path I will briefly discuss the role imaginal figures played in Hermans' early studies.

Over the course of almost two decades, Hermans' empirical studies were suggesting that imaginal figures influenced both repetitive, monological dialogue, or facilitated innovative dialogue.

In his original conceptualisation of valuations as intentional objects, (still at this stage working from a more Jamesian understanding of the I/Me distinction), within the self-confrontation method throughout the 1970s and into the late 1980s (Hermans, 1976, 1985 1987a, 1988, 1989), Hermans made use of an imagined I to articulate emotional configurations. This enabled emotional configurations to be gleaned from another perspective/position other than the one currently experienced by the individual. As these empirical studies evolved and data were gathered, Hermans was to develop the use of imaginal figures with further additions to his research methodology. In 1995, the following sets of prompts to elicit valuations were added to the SCM:

Is there, in your world, an imaginal figure that plays an important role in your life? What kind of role does this figure play? Is this figure for example.



- Somebody whom you admire and who interacts in some way with you in your mind?
- Somebody with whom you converse in your mind?
- Some kind of advisor?
- A guardian spirit?
- An enemy who threatens you?
- A monster that may swallow you?
- A human being that manifests itself in the form of an animal?
- Somebody who speaks to you from the future?
- An imaginal lover?
- A picture or statue that becomes alive?
- A dead person who is still present? (Hermans & Hermans-Jensen, 1995, p. 104)

#### **4.3.2 The personal position repertoire**

The Personal position repertoire (PPR) is described by Hermans as a methodological framework that can act as a transtheoretical research tool to study the organisation and reorganisation of both the multiple aspects of self and the construction of meaning (Hermans, 2001).

The first phase of the PPR involves the construction of a matrix of both internal and external positions. A pre-constructed list of approximately 50 internal positions and 40 external positions is given to the client. The client is then instructed to highlight positions that resonate with aspects of the self, or positions that are deemed to have some relevance or meaning in their life. In addition, clients are at liberty to formulate and name their own significant positions. Following on from this selection, a matrix is constructed.

Phase two involves the use of a five-point Likert (1934) rating scale to assess how the client experiences degrees of prominence, both in a positive and negative manner between internal and external positions. This can range from no sense of affiliation at all in either an emotionally positive or negative direction to a distinct sense of affiliation between certain internal and external positions. These data are placed into a "matrix of internal positions (rows) and external positions (columns) with the prominence ratings (extent of prominence) in the entries" (Hermans, 2001, p. 326). The matrix thus highlights how some internal positions may have a high degree of prominence in relation to some external positions but not to others; this is described by Hermans as exemplifying the contextualised nature of the process of positioning. Hermans considers the "dynamic and spatial quality of the process of positioning" (Hermans, 2001, p. 330), patterns of positioning will be influenced by interpersonal interactions experienced in the individual's relational history.

With a capacity to be self-reflective, I-positions are able to make personal evaluations; these in addition can be influenced by societal prescriptions and expectations inherent within internalised social positions. Hermans makes a distinction between social positions in relations to personal positions, (both are seen as internal positions). Social positions are described by Hermans as being equivalent to social roles, these roles can be viewed as powerful positions with ability to impact upon and influence

personal positions. Although subjected to a degree of evaluation from internal social positions, internal personal positions, as stated above, possess the ability to make personal evaluations, therefore they can choose to either collude or act in opposition to social positions. The matrix facilitates insight into the complex and contextual patterns between noted significant positions.

Furthermore, with regards to organisation of the system as a whole, Hermans notes the significance of having opposite pairs of positions stating that these are not only opposing linguistic structures, but that opposites are essential to the process of meaning construction. Therefore, the analysis of ratings and correlations of significant positions needs to be evaluated in relation to the ratings and correlations of their linguistic opposites concerning social positions. If negative correlations are discovered during analysis between personal positions, these personal positions are deemed to be in opposition with one being in the foreground of the self-system when the other is in the background. Hermans describes the PPR in the following manner.

So far, the position repertoire is described as a methodological elaboration of the spatial nature of the dialogical self. The underlying assumption is that space is basic to voice and dialogue and even precedes these capacities, both from an ontogenetic and from a phylogenetic point of view. (Hermans, 2001, p. 333)

The earlier notion that narrative structures provide coherence to experience has been supplanted by dialogical relationships. However, it seems that Hermans wants to connect the PPR with the earlier formulations underlying the SCM. He constructs a hierarchy of the process of organisation to suggest that I-positions occupy the highest level, with valuations, or meaning units occupying the next level, with affect deemed to be at the lowest level of organisation. Hermans' hierarchy of organisation is thus defined in the following way.

The I can be located in different positions (highest level) and is able to tell from each position, a specific story about the Me belonging to that position, thereby expressing different meaning units (middle level), which each have their specific affective connotations (lowest level). (Hermans, 2001, p. 337)

What appears to emerge is a hybrid research methodology utilising Hermans' earlier phenomenologically informed research method with a change to terminology to acknowledge the spatial nature of the dialogical self.

The position matrix address the multiplicity of self, each author's and character's voice. However, Hermans concludes that in order to understand the stories and meaning from each relatively autonomous I-position, each position will have a number of valuations and meanings unique to their associated Me/s. Once significant positions are identified from the position matrix, methodologically there is a return to the format of the SCM. Open questions are asked to stimulate self-reflection from the perspective of each of the significant positions, the aim, in the first instance, is to gather a series of personal valuations. Valuations are once again viewed as containers and carriers of all that is significant for each position. With a firm hypothesis regarding

the multiplicity of self it would seem reasonable to assume that typically most positions would have somewhere between 20-40 valuations.

The earlier SCM format of self-evaluation is used in order to rate every valuation against a set list of affective terms, following which a matrix is constructed. As before, the matrix is composed of various indices highlighting scores for positive affect, negative affect, self-enhancement motive and desire for contact and union with others motive. Data produced during analysis are used to identify possible conflicting positions, but also to understand that this adversarial aspect may be highly contextualised, as Hermans states, positions cannot be generalised into good guys and bad guys, any position can be good or bad depending on the specific situation (Hermans, 2001).

The PPR provides the therapist with information about I-positions and their relationship configurations. Acting as the alter-ego the therapist can use this information to influence a dominance shift or reversal enabling meta-positions to facilitate a re-organisation of self.

It may be concluded therefore that it is a combination of the meta-position/s and the societal dimension or collective voice available at any given moment that influence the quality of the linguistic negotiation and degrees of power held by any given collection of voices. Within the society of self conceptualised by Hermans, external position/s, social position/s and internal position/s all collectively reside in the open landscape of the mind. As a new external position, the therapist can act as alter-ego by using information gleaned from the PPR to influence the nature of the dialogical struggle, from this process new positions can be actualised. Hermans demonstrates this using the case of Nancy, a 47 years woman, here a new "independent position" (Hermans, 2001, p. 338) becomes actualised. The therapist as a new external position acts as alter-ego/composer working with personal valuations from Nancy's Child Position, the authorial voice of the Child Position tells a tale of "unbridled desires and demands" (Hermans, 2001, p. 338). The data produced during analysis suggests that in the current context the Child Position jeopardises Nancy's future, this insight results in the search for and actualisation of a new position, namely the independent position.

In summary, the PPR addresses the society of the self (Hermans, 2001), and as such, it views the main process of organisation as being primarily related to enabling all the voices, or potential voices to be heard within the community. Therefore, new actualised positions, alongside their independent valuations are brought into the community. Positions that are seen to be problematic in relation to functional change are brought into the foreground of the system alongside newly actualised positions, valuations, now interestingly described as voices, are elicited from each position. Dialogue is encouraged with other identified external positions in order to facilitate a dominance reversal. However, this raises the question of "who" is expressing a value assessment concerning the referential object of the utterance. Finally, taking the hierarchy into account, as part of the process of organisation and re-organisation, Hermans postulates that new positions may become actualised, and under these circumstances "internal and external positions interact in the innovation of the self" (Hermans, 2001, p. 338).

#### **4.4 VALUATIONS AS REFERENTIAL OBJECTS OF SHIFTING I-POSITIONS TO VALUATIONS AS VOICES (BAKHTINIAN UTTERANCES)**

It is with the approbation of the Bakhtinian metaphor of the polyphonic novel and the introduction of the notion of shifting positions of self-reflection that classic phenomenological understandings become muted and reflection upon intentional objects becomes clouded. The I-object relationship has now become embedded with the voice/s carried by any given I-position/s. This shift seems to occur as Hermans focuses on the creative activity of voices in dialogue. Hermans' particular selection of polyphony and translation of Bakhtin's work that results in him adopting a dialogical approach to experience-based enquiry ultimately leads to this movement away from classic phenomenological understandings, as the idea of subject object reciprocation becomes muted by Hermans' fascination with relatively autonomous authors and the dialogicisation of sleeping characters.

Hermans is essentially interested at this point in the dialogue of the mind (as an open system) with its self. Aligning himself with a Platonic stance, the process of organised judgement is now given the means by which to voice judgements, Hermans (2004) cites the following quote by Blachowicz.

I have noticed that, when the mind is thinking, it is simply talking to itself, asking questions and answering them, and saying yes or no. When it reaches a decision – which may come slowly or in a sudden rush – when doubt is over and the two voices affirm the same thing, then we call that it judgment. Theaetetus 189e – 190a; quoted by Blachowicz. (Blachowicz, 1999, p. 184)

However as reflection upon intentional objects has become clouded as these objects have become embedded with the voice/s this is no longer a process of judgment but an experience brought about by voices in agreement or disagreement. When reflection upon intentional objects becomes clouded in this manner, what remains absent is the question of in relation to what or whom, or an indication of the counterposition of the object. Hermans has used Bakhtin's concept of polyphony to upgrade the concept of valuation as an intentional object, taking as his pivotal point Bakhtin's statements with regards to the relationship between the author and the hero "For the author the hero is not "he" and not "I" but a full-valued "thou", that is another full-fledged "I" (Bakhtin 1973, p. 53). Bakhtin's concept of utterance has become aligned with this relationship between the author and the hero, and as a result, one person is equated as two or more persons in dialogue.

Bakhtin maintained the subject object understanding in his theory of utterance; the voice expressing the speaker's semantic position does so in reference to the referential object of speech. This results in a degree of dissonance between dialogical self theory (DST) and the personal position repertoire (PPR).

As Hermans has capitulated theoretically to subject to subject exchange the research methodology outlined within the PPR does not fully achieve a dialogical exchange as each position is invited to reflect on its own valuations. Even taking into

account the centrifugal aspect of the lover who wants to love which is balanced by the centripetal force of the meta-positions in the mind, whilst the "aboutness" of the valuation contained within the utterance may in some way remain identifiable, the "to whom" of the utterances remains eclipsed.

The hierarchical structure consisting of a superordinate voice, or meta-positions, valuations (now seen by Hermans as Bakhtinian utterances) and affect associated with the latent and manifest content appear to sum up the referential content of any given I-position. Sullivan and McCarthy comment on Hermans' "attempt to decompose the self into constituent self-positions" (Sullivan & McCarthy, 2005, p. 629), I would echo this statement but add the caveat that this also extends to Hermans conceptualisation of voice/s. When one now considers Hermans' description of valuations as voiced utterances of a semi-independent I-position/s and tries to take into account the referential content of I-positions, this leaves no room for a postulated interlocutor as it were whom the utterance is directed to. Instead the utterance springs forth as, metaphorically speaking, a goddess of wisdom (Athena) bursting forth from Zeus' head. The double directedness of Bakhtin's conceptualisation of utterance has become lost as the utterance is solely the creation of the autonomous I-position. Utterance as a triadic relationship between the author, addressee, and referential content remains unarticulated in the model.

Although on a theoretical level within DST I-positions are described as having a dialogical relationship to each other there remains the question of the semantic position to the referential object. In the following quote, Bakhtin discusses the necessity of the semantic position to the referential object,

In a hidden polemic the author's word is directed towards its own referential object, as any words, but now every utterance that refers to the object is constructed in such a way that in addition to its object-directed meaning, a polemic blow is struck at the alien word referring to the theme, at the other's statement of the same object. The word that is directed towards its object collides with another word within the object. ( Bakhtin, 1984, p. 195)

In a step towards reducing the degree of dissonance between dialogical self theory (DST) and the personal position repertoire (PPR), Hermans' research methodology would have to be modified. If the procedure were to focus on one valuation (referential object) and be revised by requesting that the client now enter into different I-positions to formulate their ideas about the selected referential object, perhaps this might be achieved by utilising a two, or multiple chair technique. Using this type of technique, clients could be instructed to enter into different I-positions in each chair, addressing the same valuation (referential object), this would serve the purpose of facilitating the externalization of the internal polyvocal dialogue related to the valuation (referential object).

# *5 The Development of Cognitive Analytic Therapy*

Every heart sings a song, incomplete, until another heart whispers back.

Plato

The first three chapters of this thesis focus on the theoretical and methodological transitions made by Hermans as he developed valuation theory into dialogical self theory. This led in the concluding chapter, (chapter four), to an emphasis on how reflective actions of intentional objects or valuations transformed as Hermans became increasingly absorbed in the relatively autonomous nature of subjective authors and the dialogicisation of sleeping character, to become relatively autonomous 'I-positions'. In my fourth chapter I will discuss the development of Cognitive Analytic Therapy, henceforth CAT by Dr Anthony Ryle. This will present an alternative view of the self as this will be required as it is my subsequent aim to distil further the role of dialogicality in consciousness and human activity.

In the process of addressing the "forgotten past" of dialogical self theory, in my closing remarks, I concluded that in dialogical self theory the intersubjective and reciprocal nature of a truly open and authentic dialogue was lost. Taking this further forward, dialogical self theory does not provide us with a clear conceptual account of the intersubjective nature of human consciousness and the intersubjective nature of human agency. The primary inspiration for, and theoretical origin of CAT, have a different "forgotten past" to Hermans' valuation theory. Whereas Hermans began by considering self-processes from a dual perspective, Ryle conceptualisation was primarily based on the notion of reciprocity, using as its starting point the innate object-seeking nature of the human infant and the relational interactions with internalised objects postulated by object relations theorists.

In subsequent chapters, namely chapters 6 and 7, I will address the interplay, during phased transitions and integrations in CAT between monological approaches and dialogical approaches, in addition discuss how CAT, through these transitions, developed a specific view of intentionality as semiotically mediated subject object reciprocity. Following the integration of essentially monological approaches and concepts, CAT was later to juxtapose object relations theory to activity theory and in addition, formulate an understanding of the impact of semiotics in relation to the development and maintenance of human consciousness and intentional activity. However, the first task is to provide an overview of the dialogical understanding that developed during the first theoretical integration. In this chapter I will therefore confine myself to providing a historical overview of the early theoretical development of the CAT

model, and reflect how in the inception of integration of Kleinian object relations theory with Kelly's personal construct theory, that CAT, even in its infancy, adopted a rudimentary dialogical understanding. By doing so, CAT adopted a specific stance to intentionality as subject object reciprocation.

## **5.1 THE DEVELOPMENT OF A NEW APPROACH**

Ryle was originally a general practitioner (GP), who later in his career became the Director of Sussex University Health Service and went on to become a Consultant Psychotherapist at St Thomas' Hospital in London.

I have been fortunate in as much as Ryle has been able to provide me with some autobiographical information regarding the development of his approach. In the course of providing this information, Ryle commented upon the influences inherent within his family tradition. In the field of medicine, Ryle's father, also a physician, during the course of his own medical career, developed an interest in the epidemiology of disease. Ryle was to follow in this tradition; however, he was to develop an interest in the epidemiology of psychological distress.

As a family doctor, Ryle commented that it was impossible for him not to begin to think in terms of mother-baby and/or husband-wife pairs, this sparked an interest in the influence of relationships concerning the development of psychological distress within his practice population. In addition to the provision of medical care, as a family doctor, Ryle provided basic counselling to his patients outside surgery hours. Donning this mantle Ryle began to attend lectures and workshops and investigated psychological theories. With no previous training in counselling or psychology, Ryle had no theoretical template on which to base his conclusions, instead he began to assimilate concepts and ideas that made sense of his clinical experience. As a humanist caretaker for his practice population Ryle's aim was to develop a psychological approach that did not involve long-term treatment and the development of an approach that was accessible to all.

Ryle does not view himself as a judicious theory builder; however, on gaining a small window into Ryle's family tradition it becomes impossible not to describe it as a tradition based on the questioning and challenging of conventional approaches. This is evident not only in his father's approach to medicine but augmented by the work of his uncle, Gilbert Ryle. Gilbert Ryle, a Professor of metaphysical philosophy at Oxford who in his own philosophical writing challenged the dogma of Cartesian dualism (*The Concept of the Mind*, Ryle, 1949), Gilbert Ryle was also later to influence his nephew's writing. Although Ryle's uncle Gilbert did not directly influence his early work, cradled in this tradition, it is hard not to hear echoes of question and challenge to conventional approaches. Ryle states, "psychoanalysis was a dominant cultural force and dominated psychotherapy training and could not be ignored but had to be translated before it could be accepted or challenged. Translation exposed it confusion." (email communication from Dr Ryle, 06/06/11)

Although the primary intent was to treat psychological distress, in order to do so a theory was formed, Ryle provided an aperture through which the intersubjective nature of human consciousness could begin to be viewed.

In retirement, Ryle continues to teach and undertake research. It has been Ryle's aim throughout his career to address the "Tower of Babel" (Ryle, 1982, P. 1) approach to psychotherapy and provide a common language for all psychotherapies.

In an attempt to work towards an effective means to understand the complexities of the human condition and human interactions, Ryle tried not to confine himself to what he felt were reductionist accounts of models of humanity. Ryle was to adopt a social phenomenological position. Through the inception of CAT, Ryle embraced a model of humanity that took into account the unique individual interpretation given to experience and our perception of the qualities of these experiences, including embodied, emotional, cognitive, cultural and social experiences. In essence, Ryle considers experience in its collective and accumulative entirety. Through mediation of our experiences with others, meaning is formed and shaped, Ryle concludes that, collectively, all these experiences become internalised. If these experiences remain in an unintegrated form, Ryle states that this contributes to restricted and confined attentional process and limited or distorted activity that perpetuate or maintain psychological distress. A citation, directly from Ryle articulates this further.

In the first place, one has to recognise the persistence into adult life of elements of these unrespectable feelings, more or less imperfectly concealed beneath the later acquired, more "civilized" values. In the second place, particular experiences at these early stages, such as privation, the failure of the mother or mother-substitute to respond sensitively to needs, or the failure of parents to acknowledge and encourage the child's growing capacity for autonomy may be embedded as unspoken, unrecognised basic assumptions in the subsequent scripts organizing the self and relationships. This can lead to restrictions on, or distortions of, the means available for the pursuit of ordinary and appropriate life aims. (Ryle, 1982, p. 55)

In order to fully comprehend Ryle's first theoretical integration one must to some degree hold a Janus-like view as it involves a complex nexus of echoes from the past with a gaze very much extended towards a future hope for an effective approach to psychological distress. However, for the remainder of this chapter, in order to illuminate the gateway to the non-dogmatic stance and innovative approach taken by Ryle in his integration of object relations theory and personal construct theory, I must first of all confine my gaze to Ryle's very early work in the 1960s to the late 1970s.

### **5.1.1 Overcoming the Demons: An Account of Human Reciprocity**

Pertaining to the individual's unique position in existence, Ryle is primarily concerned with finding an empirical means of studying the meaning of subjective phenomena, especially in relation to interpersonal processes. Pivotal to Ryle's social phenomenological stance and the psychodynamic influences that permeate his clinical work, Ryle retains a focus on the impact of the individual's infantile experiences in relation to his/her adult way of being in the world. With a belief in the idea that all psychological theories contain possible areas of relevance, whilst also noting the reductionist tendencies to either focus on behaviour or experience, or indeed divorce thinking from feeling, Ryle is keen to retain what he describes as the "creative impact



of psychoanalysis on psychology", (Ryle, 1975, p. 53). To bring to the fore the quintessential nature of Ryle's approach, I will employ the well known idiomatic expression of "not throwing the baby out with the bath water". Indeed, the early experience of the infant is retained, but Ryle rejects the classic psychoanalytic account of anxiety being related to the non-gratification of desires or attacks of the death instincts. Anxiety for Ryle is linked to the infant's struggle to remain in existence. However, before I provide further commentary on Ryle's translations of psychodynamic thought, I must return to address some classic accounts of object relations theory.

### 5.1.2 An intrapsychic world of conflict

Sigmund Freud (1856 - 1939), an Austrian neurologist and founder of the psychoanalytic school of psychiatry had previously conceptualised an account of the oedipal phase of human development, however Melanie Klein (1882 - 1960), an Austrian psychoanalyst focused her attention on the pre-oedipal phase of the neonate's developmental path. Klein describes the main impulses associated with the pre-oedipal phase as love, associated with the life instinct and hate associated with the death instinct. These innate, biomenal forces, named Eros (life instinct) and Thanatos (death instinct in post-Freudian thought) are deemed to be in psychic conflict, and indeed, it is this psychic conflict that acts as the *creator spiritus* to the ego. Klein therefore confines her conceptualisation to the internal object representatives of life and death instincts by unconscious phantasies.

The intrapsychic system of the neonate, dominated and driven by innate biomenal forces in opposition, when combined with object-relations with an external world results in an intrapsychic terrain divided into regions of terror interspersed with psychic regions of idealisation. The primary trauma of birth is associated with the death instinct (Thanatos); birth is also associated with separation anxiety and a fear of annihilation. To further compound these terrors, the physical world, and as a living organism, the physiological requirements associated with maintaining life, all serve to further frustrate and terrorise the neonate. The experience of gratification and non-gratification are linked to the phantasy laden aspects of objects in the world. Klein concludes,

I have often expressed my view that object-relations exist from the beginning of life, the first object being the mother's breast which to the child becomes split into a good (gratifying) and bad (frustrating) breast; this splitting results in a severance of love and hate. I have further suggested that the relation to the first object implies its introjection and projection, and thus from the beginning object-relations are moulded by an interaction between introjection and projection, between internal and external objects and situations (Klein, 1946, p. 2)

Conceptualised as a separate and distinct entity in the world, the human infant, tormented by innate primordial fear strives to achieve psychic survival. Classic Kleinian depiction of the infant's internal world is as Klein states, of a phantastical nature.

On reading Klein's own account it becomes difficult not to find one's self drawing an analogy with Milton's description of hell, where it is from "the secrets of the hoary

deep" (Milton, 1667, p. 95) that the "ancestors of nature" (Milton, 1667, p. 95) lie. For indeed, the infant's early internal world is postulated as a chaotic and somewhat hellish psychotic terrain that the infant has to negotiate by primitive defences and protective mechanisms of splitting and projection. In addition, Klein endows the neonate with metaphysical sadism, thus making the negotiation even more challenging, due to the unconscious wish to spoil or destroy the good objects. It is thus the confluence of object relations and the phantasies of sadistic attack, resulting in repeated cycles of projection and introjections that eventually animate human consciousness enabling elaboration and further differentiation to occur. "Introjection and projection are from the beginning of life also used in the service of this primary aim of the ego" (Klein, 1946, p. 6)

Klein called the very early stage, where infants are subjected to splitting of internalised objects and disintegration of the ego, the paranoid position. Later, influenced by Fairbairn's account of schizoid mechanisms in the personality, she adopted the term paranoid-schizoid (Klein, 1946). Eventually, forms of external gratification, when available, result in the paranoid-schizoid state being transitory. Klein deems the availability of external gratification necessary for normal development alongside sufficient ego strength to enable the eventual assimilation of objects. However, the cycle of projection and introjections, where splitting of the object and fragmentation of the ego persist, can have an accumulative damaging impact preventing the infant moving from the paranoid-schizoid position to what Klein calls the depressive position.

As stated earlier in the text, the paranoid-schizoid position is indeed *creator spiritus* of the ego and superego. As the ego develops and becomes stronger, it results in an expansion of infantile phantasies creating new defences that are more sophisticated. It is here we witness a shifting position of agency. With the availability of external forms of gratification and increasing ego strength, the infant is gradually able to increase their tolerance to feelings of ambivalence. This initiates a subsequent shift in sense of agency and thus the infant's sense of agency expands. An appreciation of the border between the internal and external object world comes into existence. This results in a radical modification to the nature of anxiety and, accordingly, the defences. Instead of being subject to persecutory anxieties, as in the paranoid-schizoid position, the infant becomes capable of experiencing separation anxiety. Feelings of guilt and wishes to repair coincide with the growing sense of agency. All this makes the depressive position a specific developmental phase. On successfully working through these positions, Klein states:

Thus the foundations for normal development are laid; relations to people develop, persecutory anxiety relating to internal objects become more firmly established, a feeling of greater security ensues, and all this strengthens and enriches the ego. The stronger and more coherent the ego, although it makes much use of manic defence, again and again brings together and synthesises the split off aspects of the object and of the self. Gradually the processes of splitting and synthesising are applied to aspects kept less widely apart from one another; perception of reality increases and objects appear in more realistic light. All these developments lead to a growing adaptation to external and internal reality. (Klein, 1952, p. 75)

In the quotation above, Klein mentions the mediating role of the manic defence in preserving the strength of the ego. As a combination of denial and idealisation, it is mainly used to protect the infant from the feelings of grief and emptiness that the possibility of an external object loss entails. Manic defences also create an illusory sense of self-sufficiency to ease the dangers of dependence that a growing sense of differentiation generates.

### **5.1.3 A need to remain in existence: A further extension of object relations**

As stated earlier, anxiety for Ryle is linked to the infant's struggle to remain in existence. To be in existence the human infant requires an awareness of the external world plus an ability to perceive their internal experiences. Ryle's position concurs with that of Dr William Ronald Dodds Fairbairn (1889 - 1964), a Scottish psychoanalyst. Fairbairn was concerned with infant development and formation of the structure of mental apparatus. Dissatisfied with mechanistic and biological accounts proffered by Freud, Fairbairn postulated his own theory of endopsychic structure and revised the Freudian concept of libido. Influenced by Klein, who first conceptualised the infant's development in terms of internal object relationships, Fairbairn was to challenge Freud's libido theory. Persuaded by Kleinian ideas on the object seeking nature of infants, Fairbairn was to conceptualise the "*the object-seeking principle*" (Fairbairn, 1955). Fairbairn however does not confine the object-seeking nature of the infant to Klein's internal objects associated with life and death instincts.

In the quote that follows from Fairbairn, the primary nature of both object-seeking and relational interactions with internalised objects is articulated with the object-seeking nature deemed the primary aim, with pleasure-seeking now relegated to a secondary aim.

Explicit pleasure-seeking, [that is],...the relieving of...tension...for the mere sake of relieving this tension,...does, of course, occur commonly enough; but since libidinal need is object-need, simple tension-relieving implies some failure of object-relationships. The fact is that simple tension-relieving is really a safety-valve process. It is thus, not a means of achieving libidinal aims, but a means of mitigating the failure of these aims. (Fairbairn, 1952, p. 33)

Moreover; in opposition to classic Freudian accounts Fairbairn articulates a relationship between internalised objects and defines distinct and separate egos. In addition to articulating a relationship between internalised objects, Fairbairn also describes a relationship between the central ego (the 'T'), the libidinal ego and the aggressive ego (the internal saboteur). Fairbairn does not conform to the duality in Freud's account, biamental forces are not singular and separate phenomena but rather, "impulses" and "instincts" arise out of object relationships. Fairbairn states,

In a word 'impulses' cannot be considered apart from endopsychic structures which they energize and the object-relationships, which they enable these structures to establish; and, equally, 'instincts' cannot profitably be consid-

ered as anything more than forms of energy which constitute the dynamic of such endopsychic structure. (Fairbairn, 1952, p. 85)

Fairbairn concludes that on entering the world, the infant is in the first instance unable to distinguish itself as a separate being in existence. This primary identification with objects, at this stage of development, results in feeling both satisfied and frustrated, depending on how the actual object meets the infant's total dependency. When dependency needs are not met, the infant, being unable to distinguish itself as a separate being in existence experiences an existential crisis. To be extant and prevail, the infant must internalise the object that fails to satisfy its needs, thus the frustrating object enters the infant's internal world. An internal world, first of all populated by bad objects that attack the ego/s then result in a need for the infant to internalise good objects to protect and defend the ego/s. Consequently, these satisfying objects, with an inherent ability to defend and protect become loved and desired. Due to the high dependency of the human infant at this stage of development, in its struggle to remain in existence, the infant forms a devoted allegiance to the satisfying objects.

The dichotomous position that occurs during the dependence stage transforms as the infant enters the quasi independent stage where each internalised object splits to become two, one of which becomes the accepted object, the second becoming the rejected object. With the final phase of development, the infant can then reach a mature dependence with the ability of self-other differentiation. Developmentally, through these stages everything encountered by the infant is seen in terms of objects or part objects leading eventually to self-other differentiation.<sup>1</sup>

The configuration of Fairbairnian endopsychic structures consists of a central, observing ego, this relates to a libidinal ego whose position is mediated by the exciting, desired object/s. In addition, the aggressive ego (or the internal saboteur), is mediated by the rejecting object/s, which also relates to the central ego and libidinal ego. Fairbairn views all egos and their mediating objects as essentially operating in the unconscious, however the central ego transcends the unconscious having an ability to operate in pre-conscious and conscious realms. In order to develop a conscious sense of self as a distinct and separate being in existence, the infant goes through repeated cycles of projection and introjections before they finally, internalise the objects of the external world.

In the Fairbairnian reconfiguration of libido theory not only does this address the dualism in Freud's early account, but in addition the id, (and indeed the paranoid-schizoid position in Kleinian terms) is no longer seen as *creator spiritus*. The central ego is the nidus out of which the other endopsychic structures are formed, these additional endopsychic structures whilst not the primary structures are dynamic structures comparable with the central ego.

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<sup>1</sup> In the process of developing Freud's libido theory through an object relations lens, Fairbairn also questioned Freud's construction of the Oedipus complex. In Fairbairnian terms, the Oedipus situation arises in object relations. In the first instance, in relation to devotion to the loved object that in the quasi independent state becomes split, the infant has internalised objects in relation to both parents that are deemed to be loved and hated. This ambivalence is intolerable, and developmentally further splitting results in the infant equating one parental object with devotion, the other with rejection.

The object-seeking nature of the human infant, as conceptualised by Fairbairn, seems to be pivotal in Ryle's first theoretical integration. This pivotal point, containing both object-seeking and object-relations results in the hypothesis that the human infant seeks reciprocation, with there being an inherent need for a reciprocal action in order to develop a sense of the self.

Ryle seems to adopt the Fairbairnian reformulation of Kleinian object relations as the initiator of the infant's internal world. Ryle comments that,

To grow from his early split relationship with the mother, the infant must abandon the fantasy of the ever-present good mother, and accept the mixed feelings implicit in this abandonment. Through his recognition of his mother separateness, he also achieves his own separation; this is the depressive position as described by Klein. (Ryle, 1975 p. 55).

Adopting a social phenomenological position, Ryle was also influenced by the work of Harry Guntrip (1901 - 1975), an English psychologist who elaborated Fairbairn's views. Guntrip held the view that in addition to the internalisation of external objects and the splitting of these objects, that distinctions of the self were associated with and formed within a social context. Therefore, for normal development to occur the social environment has also to contain objects of beneficence. Theoretically, Ryle is attentive to the development of the distinctions of self, the social context in which the self develops is seen to be axiomatic to Ryle's theoretical integration. Ryle's position is one where he concludes that all experience between the external world and the internal world, between distinctions of self and other are of significance.

It is therefore the theoretical conceptual extension of classic psychoanalytic thought and object relations that are of interest to Ryle. Ryle's ideas converge with Fairbairn as the architect of the extension of the object seeking nature of infants, and with Guntrip who describes the development of self within a social context. These extensions of classic psychoanalytic thought were to be reformulated further by using object relations notions to inform, what Ryle called common sense psychology (Ryle, 1975).

## **5.2 A COMMON PSYCHOLOGY APPROACH TO OBJECT RELATIONS**

As stated earlier, it is not the Kleinian concept of anxiety associated with unconscious phantasies that Ryle maintains, but he recognises the value of reversible internal patterns associated with splitting and part objects, and moreover this process as the origin of distinctions of the self and genesis of how interpersonal phenomena shape human behaviour. The kernel maintained by Ryle of object relations theory in many ways can be seen to be the source of inspiration for both the first, Kellyian and the later cognitive integrations. This is captured in the following quote from Ryle.

This process is the origin of discrimination but, if retained in this crude form, provides the basis for part object-relationships identified in later life. In these,

the individual seeks to reconstitute the pattern laid down by the early split, with the self variably deployed in the roles of needy baby, destructive baby, good mother, or depriving, attacking mother, and the other selected or induced to fulfil the appropriate reciprocal role. Out of this inner drama between part objects, comes the neurotic repetition-compulsion in which a series of stereotypic 'bit parts' are played over again, reflecting the primitive patterning of split relationships in his inner world. (Ryle, 1975 p. 55).

Rather than internalised objects or part objects acting as homunculi, driven and motivated by innate biological drives, Ryle's focus is directed upon the relational nature and interpersonal processes associated with the infant's experience. In his paper, "Self-to-Self, Self-to-Other", (Ryle, 1975), Ryle discusses concepts associated with common-sense psychology, rephrasing part objects and splitting. Within a common-sense psychology approach, the self is seen as having an ability for one aspect of the self to relate, and through the process of relating, engage in some form of action or 'doing to' the other part. This is defined by Ryle as being to some degree a divided self.

Reversible roles are devolved from both the providing and depriving aspects of the internalised objects. With a focus directed towards interpersonal processes, Ryle hypothesises "parental bits" (Ryle, 1975, p. 12) and "child bits" (Ryle, 1975, p. 12). These become internalised as a range of parent-child role reciprocations where interpersonal phenomena has been internalised to become intrapersonal phenomena influencing the activity of the internal world. Now relational experiences, as intrapersonal processes, influence the ability of any given individual to care for or neglect themselves, this depends upon the perceived nature of these internalised part objects and the perceived nature of the splitting of these part objects. Therefore, central to the concept of reciprocal roles, in this paper Ryle reflects on a concept with its roots very much in objects relations theory, of dual images of the parent. In this account, there is a nascent description of a dynamic, dialogically constructed self, derived from the conception of partial objects and splitting. Holding dual images, both the good and bad internalised aspects of the parents is retained and thus shapes relationally motivated behaviour with others and toward oneself.

During the first integration, Ryle does not question the idea of object relations theory that the bad aspects of the internalised other are projected outwards, Ryle utilises this aspect to suggest the idea that seemingly unacceptable aspects of the self remain to some degree unacknowledged by the conscious self. As in psychoanalytic thought there is a degree of dissociation between conscious and unconscious processes, for Ryle there can be a corresponding degree of dissociation between bit parts reciprocations. Here, psychoanalytic concepts, when combined with common sense psychology provide a further abstraction to the concept of a divided or multiple self. This provides a means for Ryle to account for the complications associated with a divided self. Furthermore, by reconceptualising these dissociated aspects Ryle taps into an inchoate account of polyphony. Ryle states,

If we understand these complicating factors, we can see that the person whose interpersonal behaviour is dominated by relationships of these inner parent

bits and child bits is in a complex trap. It is not that he has to recapitulate over and over again the exact parent-child relationship which predominates in his internal relationship with himself, but he is restricted to being (in the example we have been considering) at one or other pole of a 'neglecting parent-neglected child' of a 'dependable adult-dependent child' relationship, and is forced to get others to play one or other of these reciprocal roles with him. (Ryle, 1975, pp. 12-13)

These conceptualisations inform Ryle's clinical practice as he emphasises the need for the therapist to pay attention to the client's transference invitations to play or enact the split-off bit parts. By bringing these bit parts into conscious awareness, this is seen as a means of illuminating self-limiting patterns of behaviour. These bit parts have become dissociated in the first instance as this is seen as a means of reducing the conflict associated with potentially opposing aims linked to the parental bits or the child bits. Describing self as a multiplicity, Ryle comments that,

This central self is never entirely dominated by these remnants, and in most people it is sufficiently strong for individuals to get free from these patterns imposed in childhood in the course of ordinary life and relationships; but where the central self is too weak or too beleaguered, the professional, by responding in the light of this amplified version of common-sense psychology, can be of crucial importance. (Ryle, 1975 p. 13)

To understand why this may be the case for most people, but not for all people and articulate further Ryle's conceptualisation of psychological distress, I will reiterate Ryle's adoption of the Fairbairnian reformulation of Kleinian object relations, for it is this reformulation that is central to the question. In Fairbairn's account, the libidinal ego and the internal saboteur are dynamic structures comparable to the central ego. It is a question of the degree of attachment that the libidinal ego and the internal saboteur have to their respective objects that in Fairbairnian terms address the question of the phenomenon of repression. An inherent feature of the endopsychic structures is the relentless aggressive attitude taken by the internal saboteur towards the libidinal ego and its exciting object. This is explicated further by a direct quote from Fairbairn.

The truth is that, however well the fact may be disguised, the individual is extremely reluctant to abandon his original hate, no less than his original need, of his original objects in childhood. This holds particularly true of psychoneurotic and psychotic individuals, not to mention those who fall into the category of psychopathic personality. (Fairbairn, 1952, pp. 117 - 118)

Ryle concurs with Fairbairn's concept of the phenomenon of infantile dependence, but in addition, along the developmental trajectory of central importance to Ryle is the nature of the interpersonal relationships experienced. When needs are unmet during this developmental trajectory, in whatever form, aspects of these experiences remain

unintegrated. Therefore the ongoing vicissitudes between parental bits and child bits when remaining in an unintegrated form can and do beleaguer the central self.

The above in many ways bears witness to Ryle's amalgamation of Kleinian object relations and Fairbairn's object-seeking principle and endopsychic structure (Fairbairn, 1955). Here, in the first integration there is movement away from a biologically orientated understanding of psychological phenomena. Here we see Ryle's nascent understanding of intersubjectivity as the foundation block of human consciousness.

Now, Ryle is reframing a number of psychoanalytic concepts, and very much a significant aspect of this reframing involves Ryle's use of Kelly's repertory grid method. This returns us to my earlier statement of finding an empirical means of studying subjective phenomena.

### **5.3 THE BEGINNING OF THE JOURNEY FROM OBJECT RELATIONS TO THE REALISATION OF OBJECTIVES**

The catalyst for Ryle's first theoretical integration and source of fecundity for subsequent integrations can be directly attributed to Ryle's desire to study systematically subjective phenomena, framed at that time in object relations terms. In search for a research method, Ryle was drawn to the work of George Kelly (1905 - 1967), an American professor of psychology and educator. With a mindful awareness that all psychological theories contain something of relevance, Ryle was to utilise Kelly's personal construct theory of personality with its scientific approach to subjectivity to empirically investigate psychoanalytic concepts. This empirical examination of psychoanalysis not only adopted a stance whereby the observer's frame of reference was not the phenomena under investigation, studies undertaken by Ryle also resulted in theoretical integration, through integration new elements and nuances came to the fore. Ryle comments,

If personal construct theory is to fulfil this bridging role, I believe it has to come to terms much more fully than is now the case with the ways in which man is 'not altogether master of his fate' and this means taking account of contributions from both behaviourism and psychoanalysis. The challenge of psychoanalysis is, I believe, the larger one; psychoanalysis alone has an adequate approach to the task of understanding man's personal history and personal creativity".....This book, of course is not concerned with the ultimate clash or marriage between the theories, so much as with attempts at cross-fertilization at the level of detailed studies of individual cases. (Ryle, 1975 pp. 22 - 23).

Drawing an analogy with the spagyric art of alchemy, we must first comprehend the base elements before addressing the transformation, or indeed cross-fertilization. In order to do so, I will provide an account of Kelly's theory of personal constructs and, in addition, a description of the repertory grid methodology before discussing Ryle's modification of Kelly's repertory grid method.



### 5.3.1 The dichotomous nature of thinking

In essence, Kelly's personal construct theory provides a theoretical foundation for the conceptualisation of the cognitive processes of human beings as anticipatory agents. Adopting a constructivist position and combining this with a positivistic scientific stance, Kelly was to integrate Immanuel Kant's (1724 - 1804) philosophical concepts with Hans Vaihinger (1852 - 1933), a Neo-Kantian German philosopher's description of man's hypothetical stance to reality, the "as if" (Vaihinger, 1924) position. By integrating these philosophical ideas, Kelly was to postulate a theory of human experiencing described as "constructive alternativism" (Kelly, 1955, p. 3). Overcoming concretistic notions and classifications Kelly described human beings in terms of "man-the-scientist" (Kelly, 1955, p. 4). Thus, man was deemed an active being with an inherent ability to extract representations from the universe and to test those representations against the reality of the universe. Motivated by predictive efficiency, Kelly articulates his description of constructive alternativism.

We take the stand that there are always some alternative constructions available to choose among in dealing with the world. No one needs to paint himself into a corner; no one needs to be completely hemmed in by circumstances; no one needs to be a victim of his biography. We call this philosophical position *constructive alternativism*. (Kelly 1955, p 15)

Kelly postulates that knowledge is acquired when a human subject is able to adopt the stance of a scientist and form hypotheses about the world they occupy. Indeed this scientific curiosity enables humanity to view freewill and determinism as inseparable aspects.

Determinism and freedom are then inseparable, for that which determines another is, by the same token, free of the other. Determinism and freedom are opposite sides of the same coin - two aspects of the same relationship. (Kelly 1955, p. 21)

Within personal construct theory, Kelly adopts what he describes as a "fundamental postulate" (Kelly 1955, p. 46), by adopting this postulate Kelly is not required to conceptualise an account of mental energy, movement is seen as the primary phenomena rather than being conceptualised as an epiphenomena. The fundamental postulate is defined as "a person's processes are psychologically channelized by the ways in which he anticipates events" (Kelly, 1955, p. 46).

By adopting a scientific, and somewhat tautological stance, Kelly states that "thus in scientific reasoning nothing antecedes the postulate", (Kelly, 1955, p. 47). He takes as an axiom, a philosophical understanding that one must apply a certain veracity "or ad interim statement of truth" (Kelly, 1955, p. 47) to the fundamental postulate. Rather than conceptualizing an account of mental energy, within the fundamental postulate a second axiom is the pre-existence of some form of mental energy. Kelly's primary concern is with the individual and the kinetic nature associated with the essence of being. Being is defined as a pure phenomenon, Kelly does not attempt to define being in terms of a biological or social phenomena and indeed uses psychology to conceptualize

"a person's processes are what they are; and psychology, physiology, or what have you, are simply systems concocted for trying to anticipate them" (Kelly, 1955, p. 48). Kelly is therefore trying to apply a systemic understanding to subjective phenomena.

Following a Euclidean path, Kelly presents these self-evident axioms to form a starting point from which further propositions arise leading to a hypothesis of the human mind as geometry of psychological space. Constructs are hypothesised as possessing a motion-form, the system as a whole has a directional aspect. In order to comprehend this directional aspect Kelly discussed the bi-polar nature of thinking. All constructs are assumed to be bi-polar in nature and become meaningful as elements are measured against aspects of similarity and contrast. This is where Kelly departs from classic logic, defining an intentional logic. Kelly proposes the idea that,

Constructs are the channels in which one's mental processes run. They are two-way streets along which one may travel to reach conclusions. They make it possible to anticipate the changing tides of events. For the reader who is more comfortable with teleological terms it may be helpful to say that constructs are the controls that one places upon life - the life within him as well as the life which is external to him. Forming constructs may be considered as binding sets of events into convenient bundles which are handy for the person who has to lug them. Events, so bound, tend to become predictable, manageable and controlled. (Kelly 1955, p. 126)

Kelly's whole theory contains and is built upon the language of science; in his introduction to personal construct theory Kelly states,

In this new way of thinking about psychology, there is no *learning*, no *motivation*, no *emotion*, no *cognition*, no *stimulus*, no *response*, no *ego*, no *unconscious*, no *need*, no *reinforcement*, no *drive*. It is not only that these terms are abandoned; what is more important, the concepts themselves evaporate. (Original italics). (Kelly 1955, p. xi).

It is the dimensional/bi-polar nature of thinking postulated by Kelly, around which the repertory grid is structured, that in essence forms the innovative element. The repertory grid highlights both the current constructs, but in addition, also identifies perceived alternative constructs.

The Kellyian construct of the bi-polar nature of thinking appears to reinforce yet again Ryle's amalgamation of Kleinian object relations. There would appear to be a parallel between the neonates psychotic intrapsychic split between idealised gratification and non-gratification, in Kleinian thought this becomes the *creator spiritus*, for Kelly it is as stated above, the innovative element.

### 5.3.2 Abstraction of events

Kelly is seeking to understand subjective phenomena, there is recognition of an inner world, a world where man becomes his own mediator. Rather than adhere to the notion of human behaviour as a direct result of the impact of inert objects in a stimulus-response loop accessible to study through observation, Kelly is interested in "seeking

out the regnant construct system in order to explain the behaviour of men" (Kelly 1955, p. 83). Kelly's position coincides with that of William James where human consciousness is regarded as a function rather than a separate and distinct entity. Drawing on James conceptualisation of the self as having no ontological origin per se, Kelly concluded that in order to understand the geometry of the mind one has to map the terrain through which it flows. In order to map this terrain Kelly also concludes, as Windelband did before him, that an idiographic-nomothetic distinction was necessary.

In order to achieve an idiographic-nomothetic distinction in his own research methodology Kelly considers human behaviour, not in terms of quantitative predictions but of "abstraction or regnant construct of those behaviours" (Kelly 1955, p. 84). Repertory grids, as a research methodology enable a binary mathematical analysis of personal and interpersonal systems of meaning. Constructs are channels through which psychological processes can be extracted. Hence, Kelly is able to use nomothetic devices for idiographic purposes to study individual, subjective phenomena.

Providing a very basic description, the repertory grid contains four aspects. The repertory grid will have a particular focus or topic, this will be related to a specific set of comparable elements associated with the topic. In turn, the elements will be associated with a set of constructs that make sense of the elements. Finally, the grid will rate the relationship between elements and sets of constructs. It will be the comparison of these relationships between elements and sets of constructs through which data can be expressed in a mathematical form. The grid is formed by placing the named elements in rows against the elicited constructs that are placed in columns. Each element can then be rated, using a point scale as most alike, or applicable to a particular construct in relation to most unlike that particular construct.

Originally named the role construct repertory test, repertory grids were used to elicit constructs in relation to emotionally significant others. This form of testing required at least three significant others. Within a triad formation, constructs could be elicited with regards to how one significant other was either similar to or contrasted with the other individual selected. Within a system containing both personal and subsumed constructs, this research method was a means of articulating the individual's constructs and perceived possible alternative constructs.

### **5.3.3 Kelly's concept of roles**

To comprehend Ryle's first integration an understanding must also be formed around Kelly's concept of roles, for it is here that Ryle deftly undertakes a weft and weave approach to theory building. Kelly describes his concept of role as a course of activity, it is around this conceptualisation of activity that for Ryle personal construct theory and object relations theory have a point of convergence.

In order to live as social beings Kelly concludes that we must be able to access or subsume other individual's constructs, we must have an ability to predict others behaviour. This aspect is addressed in Kelly's "sociality corollary" (Kelly 1955, p. 95). The ability to predict to some degree the behaviour of the other is central to Kelly's concept of man as an active agent. The ability to subsume the other's constructs and abstract a higher level of generality enables the individual to develop a particular role in relation to the other. In Kellyian terms,

A *role* is a psychological process based upon the role player's construction of aspects of the construction systems of those whom he attempts to join in a social enterprise. In less precise but more familiar language, a role is an ongoing pattern of behaviour that follows from a person's understanding of how others who are associated with him in his task think. In idiomatic language, a role is a position that one can play on a certain team without even waiting for the signals. (Kelly 1955, pp. 97 - 98).

When examined from a social phenomenological position, Kelly's description of the sociality corollary, with its account of the impact of the other on the motion-form of the construct system (due to the effect of subsumed constructs), Kelly recognises the role of the other in the individual's psychological struggle. It is indeed the Kellyian conceptualisation of "role" (Kelly 1955, p. 95) that is to be of immense consequence in Ryle's extension of Fairbairn's conceptualisation of the object seeking nature of the human infant. To set the scene, in order to understand the magnitude of this theoretical conceptualisation on Ryle's cross-fertilization, a lengthy quote from Kelly is required.

Now, let us consider the case of the person who is construed by his neighbour in such a way that he is always expected to do certain things. Whenever he fails to perform according to their expectations he finds them acting as if he had threatened them. He has. Now he may start to fancy himself as an unpredictable person - unpredictable, that is, for other people. In that case he may go right on shocking the neighbours. His conceptualization of himself, at the same time, is markedly affected. In order to maintain his pose he may have to construe himself as a "shocking" person. Thus, even though he rejects the expectancies of his neighbours as being invalid, he has had to construe himself in relation to those expectancies and has had to bring his behaviour under the reign of constructs which are carefully validated in reverse of his neighbours' expectancies.

This kind of perverse conformity can frequently be observed in children. A child attempts to establish himself in relation to his parents. He may do this by being negativistic. Yet, in order to be consistently negativistic, he must see the world the way his parents see it. Only by doing so can he be sure to place himself at the contrast pole of each of their constructs. He winds up using the very same dimensional system his parents use. (Kelly 1955, p. 177)

Ryle's conceptualisation echoes Kelly's understanding of roles as a psychological process, however whilst there are parallels, Ryle utilises object relations theory to conclude that there is always a reciprocal position in relation to any given role. Ryle states,

Much interaction is structured in ways which lead to predictability and a narrowing of attention; for example in being a traveller to a ticket-collector, a shopper to a fishmonger, or a patient to a doctor, we regard the other, and expect to be regarded by the other, largely in terms defined by the reciprocal roles. (Ryle, 1975, p. 12)

This distinction above developed from Ryle's use and modification of Kelly's repertory grid technique by adopting reciprocal roles as elements. Although addressed in theory by Kelly in the above quotation the position of the other is essentially absent in his repertory grid technique. However with his modification, Ryle is able to utilise the dyadic grid technique to capture and make explicit the constructs of the other, thus defining a reciprocal position.

## **5.4 RYLE'S USE OF KELLY'S REPERTORY GRID TECHNIQUE**

With an interest in empirically investigating subjective phenomena, especially in relation to interpersonal processes, one of Ryle's early papers takes as its starting point the thesis set out by Maddison and Mackey (1966). In this paper, Maddison and Mackey (1966) undertake a study of the intrapsychic world of patients who attempt suicide, they discuss the ambivalently bound symbiotic relationships found to be part of the patient's relationship repertoire. In his paper, "A Repertory Grid Study of the Meaning and Consequences of a Suicidal Act" (1967), Ryle applies the repertory grid technique to investigate the dyadic relationship of a 19 year old university student with her boyfriend. This young woman, with no previous history of psychological instability, had attempted suicide on the two occasions when left by her boyfriend. Investigating the dyadic relationship, both individuals were tested with the 19-year-old woman's first test being undertaken 10 days after her suicide bid. Elements in the test were significant people in both partner's nuclear and extended families.

Ryle concludes that the repertory grid test provides an explanation of the intrapsychic origins of the couple's attraction towards each other, even although on the surface this appears to be a less than a satisfactory relationship for both parties. Ryle is also able to account for the interpersonal dynamic that contributed to the suicide bid. Moreover, the repertory grid technique is used to test predictions regarding the outcome of therapy.

In order to enhance the capacity of the repertory grid to focus on subjective phenomena and interpersonal processes, Ryle produces a modified version of Kelly's repertory grid, calling this modified version a dyad grid (Ryle & Lunghi, 1970). The elements of the grid are no longer individuals, it is the relationship between pairs of individuals that Ryle directs his focus to, particularly those pairing "likely to be of psychodynamic interest, e.g. mother and father" (Ryle & Lunghi, 1970, p. 323). Ryle states that,

The main difference from the usual form of testing is seen when elements are displayed in terms of two principal components. The procedure displays how a given element may be construed differently in different relationships. Individuals will appear as both subject and object in each dyad, and the relative positions of reciprocal elements, i.e. John to Jill in relation to Jill to John, provides an indication of the reciprocal role relationship between them as perceived by the subject. (Ryle & Lunghi, 1970, p. 325)

Kelly's research tool, following Ryle's modification, essentially provides formulations of a quintessentially object relations nature. These include the structure and activity

of the inner object world plus the splitting of objects i.e. as dissociated, internalised object relations. It is now that we essentially witness the inception of a new paradigm of psychotherapy that was to later be named Cognitive Analytic Therapy.

In his account of "Frames and Cages: The Repertory Grid Approach to Human Understanding" (Ryle, 1975), Ryle, in his closing statement acknowledges the contribution made by Kelly describing the repertory grid technique as a window to the self. By modifying the repertory grid technique to the dyad grid Ryle produces an idiographic-nomothetic research instrument where reciprocal relationships become the objects of deliberate self-reflection. Kelly's concept of roles, when viewed through an object relations lens transforms into an intrapersonal phenomenon shaping human behaviour. The biography of the individual is not discarded, taking a social phenomenological stance Ryle is able to achieve cross-fertilization between personal construct theory and object relationships theory, psychoanalytic phenomena are lifted from biological and mechanistic accounts into a contextual framework.

## **5.5 THE EVOLUTION OF A NEW THEORETICAL MODEL**

In his critique of personal construct theory Ryle discusses certain phenomena such as ambivalence, repression and dissociation, which Ryle considers to be poorly articulated within personal construct theory. In addition, the belief that the individual can be disengaged from their former experience is, in essence, the point of theoretical departure for Ryle. In a brief critique of Kelly, Ryle states,

His neglect of the social basis of language and of learning, his lack of attention to the developmental processes and his dismissal or incomprehension of phenomenology and of psychoanalysis (discussed by Holland 1970) are all evidence of limitations which cannot be ignored.(Ryle, 1975, p. 21)

In object relations theory these aspects are articulated, however, the biological and mechanistic account provided by object relations theory does not resonate with Ryle's rejection of classic psychoanalytic accounts of anxiety being related to the non gratification of desires. Identifying with Fairbairn, anxiety for Ryle is linked to the infant's struggle to remain in existence. Ryle retains Fairbairn's conceptualisation of the object seeking nature of the infant, whilst at the same time placing theoretical value on the psychoanalytic concept of splitting. Splitting involves repeated cycles of projection and introjection of objects and part objects, when integrated with the Kellyian conceptualisation of the dichotomous/bi-polar nature of thinking, Ryle is able to articulate human ambivalence, repression and dissociation to form a new model. Through integration with object relations theory Ryle is able to articulate the activity of the inner object world in Kellyian terms.

Taking as a foundation stone Kleinian object relations, which contains an element of an early account of sign-mediated activity, in the process of cross-fertilization with Kellyian concepts, Ryle develops an understanding of human reciprocity. Moreover; with Ryle's modification of Kelly's repertory grid, the dyad grid became a research instrument whereby a phenomenologically informed analysis of the intersubjective nature of human consciousness can be undertaken.

## *6 Reciprocal Roles and Cognitive Sequencing, a Tale of Reciprocity (Dialogicality) Almost Lost?*

In chapter five, I provided an account of Ryle's development of a new theoretical paradigm, which was eventually to be known as cognitive analytic therapy (CAT). In Ryle's first integration, very much rooted in extracting from object-relations theory aspects that resonated with his clinical experience, Ryle appeared to highlight a rudimentary dialogical understanding that contained the hypothesis that the human infant sought reciprocation. Therefore, Ryle concluded that there was an inherent need for a reciprocal action in order to develop a sense of the self. However, as Ryle turns to cognitive approaches in his second integration, he develops ideas of sequentiality, creating a tension with previously formed notions of reciprocity.

That which had already been cast in the theoretical crucible of the first integration, namely the fact that psychoanalytic phenomena had been reformulated making redundant the biological and mechanistic accounts of humanity previously proffered, human behaviour could now no longer be seen to be activated by biological drives. Ryle states,

The model proposed here represents a different view, emphasizing the human capacity for exploration and choice, and the human assumption of personal responsibility; it could, in that sense, be considered an existential position, although it is not directly influenced by either Sartre or the existential analysts. It starts from the position that man is in the world and acts upon it, living a life that is aim directed, purposeful, or intentional. By intentional I mean that our lives are spent, consciously or unconsciously, in the pursuit of goals or in the defence of positions or values, rather than in random activity or in reining in, or giving expression to, instinctual impulses or drives. (Ryle, 1982, p. 11).

Central to Ryle's approach is the idea that the construction of self is of crucial importance in understanding human behaviour. Once again, continuing to retain the idea that all psychological theories contain possible areas of relevance, Ryle acknowledges the contributions made by behavioural and cognitive therapy. He cites the work of individual's such as Beck (1976), Bandura (1977), Försterling (1980), Rehm's (1977), Roth (1980) and Rotter (1978), however Ryle states that collectively there remains

"a general failure to consider the self in detail" (Ryle, 1990, p. 203). Moreover; although Kelly's repertory grid technique was used and modified by Ryle, Ryle states that Kelly's theory was less influential, and indeed, in critique of the Kellyian concept of "man as scientist" (Kelly, 1955, p. 4), Ryle is clear concerning his own position questioning why as human beings we are such bad scientists (email communication from Dr Ryle, 06/06/11).

Chapter six maps Ryle's second theoretical integration. This is in essence an account of the process of human intentionality exemplifying and enabling the individual to organise and sequence their actions. Through the process of conscious organisation the individual is then at liberty to embark on further exploration and choice. Chapter six thus becomes an account of sequential patterns of action in the world and in interpersonal relationships. Ryle states, "the model itself is a cognitive one, interpreting 'cognitive' in a broad sense as meaning to do with higher mental functioning, including emotion, and of the organization of action, and by no means excluding from consideration unconscious mental processes" (Ryle, 1990, p. 195).

Indeed, as quoted by Ryle in chapter five, where he described psychoanalysis as a dominant cultural and psychotherapeutic force, cognitive approaches were now donning a similar mantle, these too could not be ignored. Ryle's interpretation of 'cognitive' concepts springs from his critique, namely the failure on the part of cognitive (and behavioural) therapy to consider the self in detail (Ryle, 1990). By now on an established path, studying the epidemiology of psychological distress, Ryle continued to search for theories in order to make sense of his clinical experience.

The cognitive revolution (Johnson & Erneling, 1997) greatly influenced all human endeavours. Throughout history, there had already been a plethora of philosophical metaphors for the mind. New metaphors related to hard science and the cognitive revolution were firmly on the horizon, metaphors such as mind as a computer and mind as brain were very much to the foreground. The metaphor perhaps with the greatest influence for Ryle was that of the general problem solver metaphor, (Newell & Simon, 1972). In earlier work, Newell and Simon had broached the issue of the heuristic thinking processes involved in human judgement and how this might be developed in artificial intelligences (Newell & Simon, 1958). From the 1950s onwards, models of man now considered the human individual to be active processors of symbolic information. Newell and Simon's theoretical framework, when taken up by cognitive psychology suggested that all behaviour could be viewed as a function of memory, the control processes of the mind, and the rules represented within these structure and processes of the mind. Indeed, with an increasing emphasis on cognitive phenomena Ryle turns to view humanity as an active processor of the symbolic information contained within mental representations. This enforced a change on how Ryle was to conceptualise human activity.

In my reading of Ryle's work, he now begins to rely less on concepts translated from object relations theory and Fairbairnian notions of endopsychic structures and object-seeking libido turning towards the classic Freudian concepts of primary process thought and secondary process thought. Being cognisant of the new dominating force in culture and psychotherapy, Ryle continued to try to execute cross-fertilization between cognitive concepts and psychoanalytic thought, this results in the juxtapo-



sition of translated cognitive concepts with Freudian metapsychology. To explicate this conceptual shift it may be helpful to highlight some possible influences on Ryle's thinking.

## **6.1 PERCEPTION, MEMORY, IMAGES AND MEANING: THE FUNCTIONING MIND**

Sir Frederic C. Bartlett (1886 - 1969), professor of experimental psychology, had undertaken a series of experiments on perception and memory that resulted in the seminal work, "Remembering, A Study in Experimental and Social Psychology" (Bartlett, 1932). In his summary, Bartlett comments on schematic determination and fixed sequences that confine man's activities. Bartlett observes the role of historical experiences in shaping these schema and sequences. In order to elucidate why Ryle seemed to turn to the Freudian concept of primary and secondary thought processes, an extensive quote from Bartlett is required. Bartlett states,

Already the long struggle which results in the specialisation of the senses has attained its main ends, already the organism with which the psychologist is concerned has discovered how to utilise the past in such phenomena as those of lowered threshold, of chain and conditioned reflexes, of 'schematic' determination, and in the sequences of relatively fixed habit. But these all necessary in their way, still cramp and confine man's activities. For in them all the past operates *en masse*, and the series is of greater weight than its elements. Moreover in many of them the past retains its constraining capacity in the form of relatively fixed sequences which cannot be readily broken.

If any marked further advance is to be achieved, man must learn how to resolve the 'scheme' into elements, and how to transcend the original order of occurrence of these elements. This he does, for he learns how to utilise the constituents of his own 'schemes', instead of being determined to action by the 'schemes' themselves, functioning as unbroken units. He finds how to "turn around upon his own schemata", as I have said - a reaction literally rendered possible by consciousness, and the one which gives to consciousness its pre-eminent function. (Bartlett, 1932, p. 301)

Indeed, it is Bartlett's understanding of the pre-eminent function of mental schemata in the process of consolidating habitual ways of acting and conscious reflection of those schemata in revising action patterns that seems to be of significance to Ryle. This ability of the human mind to remember past events, bring together memory, perception and emotional response to construct a sequence to events, with these components amalgamating to enable the individual to construct meaning around personal experiences.

Through conducting a series of experiments on remembering, Bartlett concluded that images produced in the mind have a function. As functional objects, Bartlett stated that images could be used as devices to facilitate access to the less accessible sections of schemas. In essence, as functional objects images were viewed as possess-

ing spatiotemporal qualities, they were described as having the potential to facilitate access to the meaning embedded in past schemas and ever changing conditions of the present. It is with Bartlett's conceptualisation of this functional aspect of mental images that Ryle was led back to those phenomena that psychoanalysis had originally revealed, namely Freudian concepts of primary thought processes and secondary thought processes.

In order to continue to address, what in Ryle's opinion, is a tendency for theories to offer a diminished account of man, Ryle appeared to recognise a fecund quality to Freudian concepts of the functioning of psychic apparatus. This function involves the identification that complex mental processes occur at an unconscious level and that there is a need for these mental processes to be organised. Freud postulates that this occurs on a developmental continuum, moving from drive-dominated, through prelogical and preverbal stages to eventually become secondary thought processes associated with logical, rational and abstract forms of thought, enabling an orientation to reality and an ability to become goal or aim directed.

For Ryle, Freud's account was insufficient, rather than biological drives, Ryle, during his first theoretical integration, concluded that it was the infant's struggle to remain in existence that was of significance. Ryle was to utilise cognitive concepts to redefine psychoanalytic metapsychology to provide an account of the processing of data obtained through perception of the infant's external world, alongside information obtained from their own internal experiences.

Bartlett, working under the conviction that behaviourists had mistakenly dismissed consciousness, imagery and meaning, had addressed the question of images and their function in accessing schematically stored experience. By positioning Bartlett's conceptualisation of the function of images with Freudian metapsychology the process of translating psychoanalytic formulations into cognitive language became possible, and in addition, works towards the development of a common theory for psychotherapies. The quotation below describes this juxtaposition. Ryle's states,

The distinction between timeless non-logical associative primary process thought, said to be characteristic of the unconscious, and the secondary process thought associated with the conscious ego, is sustained in the cognitive view in the distinction between thinking and imagery and thought-word thinking. (Ryle, 1982, p. 19).

Whilst recognising the accessibility of cognitive ideas, Ryle also acknowledged the limitations in cognitive theory. As highlighted earlier, Ryle concludes, "no serious attention is paid to the structure of self or to who, or what, it is that rewards, punishes, measures the power of, or controls of the self" (Ryle, 1982, p. 37). Rather than Kleinian-Fairbairnian object relations, Ryle retains his interest in relations, however, it is the relationship between the individual's cognitive structures and his/her experience of being in the world that was to become of central importance to Ryle.

## 6.2 RELATIONSHIPS, THE DEVELOPMENT OF COGNITIVE STRUCTURE AND HUMAN BEHAVIOUR: BUILDING A MODEL OF THE SELF

Commenting on the model building propensities of man, Ryle discusses the work of Ronald David Laing (1927 - 1989), a Scottish psychiatrist. Laing states that the individual can be defined by their experiences, viewing these as the centre of orientation of the objective universe and in addition, that self-definition is achieved through behaviour. Laing describes social phenomenology as the science of my own experience and of other's experiences (Laing, 1967). From this Ryle states, "we can only know people, as we know the rest of the world, by way of our mental representations of them, built up out of our experience", (Ryle, 1982, p. 8). In order to begin to construct an understanding of the organisation of mental processes, and in an attempt to formulate an understanding of how these influence the structure of the self, Ryle turns to theorists who, in the 1960s took an unusual approach to understanding human behaviour.

Ryle's development of the concept of sequential patterns is influenced by the work of Miller, Galanter and Pribram. In their book, *Plans and the Structure of Behaviour* (1960), the above authors describe themselves as "subjective behaviourists" (Miller, Galanter & Pribram, 1960, p. 211). Commenting later in the text on this seemingly absurd statement and juxtaposition, they make the following statement:

What matters to us far more than a name, however, is whether or not we have glimpsed an important aspect of human intelligence. Psychologists who have been content to describe the mind as though it were, in turn, nothing but a description of its own experience have scarcely noticed how sedentary they seem to others, especially to those who are more concerned with action and results. At first the behaviourists seemed to be the men of action. But the correction they should have supplied was somewhere lost in the rituals and taboos of objectivity. Eventually, they too slipped into a tradition of description until they differed from their colleagues only in the fact that the object they described was behaviour, not mind. (Miller, Galanter, & Pribram, 1960, p. 213)

Ryle's interest lay primarily in finding empirical means to study the meaning of subjective phenomena, therefore it would seem reasonable to conclude that the notion of subjective behaviourism would resonate with him in some way. Moreover; in the spirit of acknowledging the contribution made by conventional approaches, and in addition the tendency for Ryle to challenge these conventional approaches, perhaps now, almost 30 years on, I am in the position to be able to identify a fork in the road. At this crossroads one signpost is clearly marked *key role of relationships* with the other marked *the organisation of action*. Ryle is to follow the latter signpost in this integration, later; in the next integration, he however retraces his steps.

In order to map Ryle's journey down this particular fork in the road I must return to address some classic accounts given by Miller, Galanter and Pribram in their book *Plans and the Structure of Behaviour* (1960). Utilising Newell, Shaw and Simon's theory of human problem solving (1958), the unit of analysis developed by Miller,

Galanter and Pribram is the "Test-Operate-Test-Exit"(1960, p. 27) model. In order to contest descriptions of "subjective stimulus and a subjective response" (Miller, Galanter, & Pribram, 1960, p. 18), these authors cite the unique capacity for human beings to create and manipulate symbols, and to link human verbal abilities to their planning abilities.

For my purposes, there are two important elements contained within their unit of analysis, one being a plan, which is essentially a set of instructions that can be learned, with the second element being that of the image. In many ways the concept of plan is self-explanatory, however in order to ascertain the nuance of image I will provide a direct explanation given by Miller, Galanter and Pribram.

The image is all the accumulated, organized knowledge that the organism has about itself and its world. The image consists of a great deal more than imagery, of course. What we have in mind when we use this term is essentially the same kind of private representation that other cognitive theorists have demanded. It includes everything the organism has learned - his values as well as his facts - organized by whatever concepts, images, or relations he has been able to master. (Miller, Galanter, & Pribram, 1960, pp. 17 - 18)

Moreover; in contesting descriptions of subjective stimulus and a subjective response Miller, Galanter and Pribram revive the concept of human intention. The authors link intentions to plans and individual values to images. In reviving intentions Miller, Galanter and Pribram refer to the Freudian work the *Psychopathology of Everyday Life* (1901) when addressing to the phenomena of forgotten intentions.

The most obvious thing to say about a forgotten intention is that the Plan that gave it life was not completed. The question that is basic to all others, therefore, is why one Plan was abandoned and another pursued instead. If we try to translate Freud's dynamic explanation into the language of this essay, we must say that Plans are abandoned when their execution begins to produce changes in the Image that are not as valuable as we had expected. (This would be consistent with the Freudian view, but is not the only possible explanation.) The diagnostic value of a forgotten intention is that it so often underscores a change in Plan that might otherwise have gone unnoticed. And the change in Plan, in turn, provides a clue to aspects of the Image that might not ordinarily be accessible to introspection. (Miller, Galanter, & Pribram, 1960, p. 69)

Utilising the work of these authors Ryle is able to begin to develop further his earlier cognitive translations. In the first integration, Ryle had modified Kelly's repertory grid technique to form the dyad grid, as an idiographic-nomothetic research instrument the dyad grid is a tool that facilitates a conscious and deliberate focus and self-reflection on reciprocal relationships. Kelly's concept of roles, when viewed through an object relations lens transformed into an intrapersonal phenomenon shaping human behaviour. In the second integration however, sequentiality takes precedence, Ryle now turns to providing an account of sequential patterns of action in the world and in

interpersonal relationships. In one way, turning to focus on sequentiality addresses Ryle's earlier critique of the Kellyian concept of man as scientist.

In *Plans and the Structure of Behaviour* Miller, Galanter and Pribram provide an information processing account of exactly why human beings are such bad scientists. To explicate this further a quote is required from the authors.

The discovery that two Plans are incompatible may require great intelligence and may completely revise the Image.

We see, therefore, that a person who is caught between conflicting Plans is in a somewhat different situation from the person caught between conflicting motives. He is almost necessarily unaware that his Plans conflict, whereas he may be painfully conscious of his incompatible desires. There is almost certain to be a large penumbra of confusion surrounding the incompatible Plans; the person seems to be deliberately frustrating himself, but cannot discover why. He knows something is wrong, but cannot discover what it is. These two Plans may be isolated from one another in such a way that it never occurs to the person to contrast one with the other. In severe cases the result may be a "dual personality".

The problem of conflicting Plans is most difficult when the two Plans are quite pervasive and the total abandonment of either one of them is impossible. This kind of conflict is common among neurotic patients. (Miller, Galanter, & Pribram, 1960, p. 97).

When combining the influences upon Ryle, of the works of Bartlett, Miller, Galanter and Pribram, for Ryle it is now the sequencing or ordering of various schemata that comes to dictate the action taken. In order to continue to address infantile and childhood experience and to translate psychoanalytic notions into cognitive terms, Ryle endeavoured to provide a developmental account of mental processes in cognitive terms (Ryle, 1978) of the following issues. He does so by raising a number of questions,

1. What is the relation between a person's cognitive structure, or his personal construct system in Kelly's (1955) terms, and his behaviour in, and experience of; the world?
2. How is this structure derived and, specifically, how far and in what ways does earlier experience, especially infantile and childhood experience, and especially experience not accessible to conscious recall or descriptions or expression in words, determine or limit the individual's construction of his world?
3. What procedures can help the therapist recognise and modify those constructions that are related to his patient's difficulties? (Ryle, 1978, p. 587)

In this example, Ryle utilises Kellyian concepts to combine an emerging cognitive model with psychoanalytic aspects of infantile experience, resulting in the articulation of the concept of 'construction' in terms of a procedural sequence.

### 6.3 SCRIPTS AS MENTAL PROCESSES

Taking as a baseline, the cognitive notion that mental processes are stored schemata, Ryle discusses combinations of schemata defining these as scripts. Ryle adopts Shank and Abelson's concept of scripts (1977). In Shanks and Abelson's conceptualisation, scripts are described as being structures that contain appropriate predefined sequences, which become activated within a certain framework or context. Scripts are in addition associated with social roles, and scripts are composed from the particular view of a specified role. At this juncture, Ryle returns to object relations theory, seen through an object relations lens, scripts are not only a means for organising action in the world, but by articulating this concept within an object relations context, Ryle is able to formulate scripts as intra-psychic sequences which influence behaviour, experience and self-to-self relationships. Ryle states that scripts "may either organise action in the world or be concerned with self-evaluation and self-judgement" (Ryle, 1982, p. 12). There are both higher-order and lower-order scripts. Ryle defines *tactical scripts* as being concerned with "small-scale acts or events" (Ryle, 1982, p. 12), *strategic scripts* as defining aspects of personality such as sex roles, career choice, political attitudes (Ryle 1982), which can be contextually shaped and *self-identity scripts* associated with self-definitions, general values and life aims (Ryle, 1982).

With the cognitive turn, and the formulation of scripts as intra-psychic sequences, not only influencing behaviour and experience, but also influencing self-to-self relationships, Ryle now articulates his common sense psychology approach to the self (as a self divided) as particular scripts are associated with the parental bits of self or the childlike aspects of self. This radically transforms Ryle's early ideas concerning reciprocity, for now we have a theory of the sequential patterns of relationships rather than a conceptualisation that embraces a phenomenologically informed analysis of the intersubjective nature of human consciousness. In addition, Ryle restates the Kleinian notion of projective identification in cognitive terms.

In cognitive terms, the process of projective identification involves the following:

- (a) The script for self-control and self-judgement is based upon the child's conceptualization of the control and judgement initially exercised over him by his parents.
- (b) The script determining self-other relationships in adult life may show persistence of features based on his early relationship of self-parent, either repeating the recalled relationship or a polarized, compensatory alternative version of it.
- (c) In such recapitulations in adult relationships, the self may occupy either the child or the parent's pole of the reciprocal relationship.

Projective identification represents conceptual confusion in so far as self-other discrimination is blurred. This is self-maintaining inasmuch as the projected aspect of the self is not consciously acknowledged, at least as long as the other is prepared to play the reciprocal role. (Ryle, 1982, p. 61).

In this newly formulated context, the self may be viewed as a repository of cognitive structures, early infantile patterns of thought may remain to some degree unintegrated

ed and thus, impact upon or interfere or beleaguer the potentially functional aims and actions of the central self. At this point, I am continuing to use Fairbairnian concepts, however in my opinion, the cognitive juxtaposition was to some degree to become the "cuckoo in the nest". As a result, Ryle's earlier integration of the Fairbairnian concept of a central self was to go through a cognitive radicalisation. By focusing on patterns of action, Ryle was to return to a view more grounded in seeing the dynamic organisation of the self as contained within the individual's mental representations. Ryle states,

The self can be conceived of as the highest and most general set of memories, understandings, and procedures. The meanings of situations and events are understood, and the selection and evaluation of lower-order aims and actions occur, through reference to this overall cognitive structure. There is more to the self, however, than this: the self is also self-observing. (Ryle, 1982, p. 54).

Due to the nature of human existence and the idiosyncratic way in which as individuals we perceive our life experiences, and in addition, the divided aspect of self, the self may have to manage a series of conflicting aims or operate under restrictive strategies. A model to understand these restrictive strategies or conflicting aims is required in order for attention to be brought to bear. A model whereby one can "turn around upon his own schemata" (Bartlett, 1932, p. 301), bring into conscious awareness patterns of thought to be reflected upon.

While consciousness is neither possible nor necessary for most mental processes, by allowing us to reflect upon our intentions and upon the assumptions and acts involved in carrying them out, it offers another level of experience and a further opportunity for learning. When we can reflect on what we assume, and on how we act, we can modify our assumptions and our actions. (Ryle, 1982, p. 16).

With the conflicting aims of a divided self, Ryle now articulates a sequential procedure regarding the organisation of action. This is to lead to reciprocal roles being renamed as "reciprocal role procedures" (Ryle, 1985, p. 3).

## **6.4 THE PROCEDURAL SEQUENCE MODEL: THE ORGANISATION OF ACTION**

In the first integration, Ryle was able to articulate the activity of the inner object world in Kellyian terms, use Fairbairnian notions to formulate an understanding of the infant's early struggle to remain in existence. Progressing from the primary struggle to remain in existence, in the second integration, Ryle directs his attention to constructing a model of how subjective beings act and understand their place in the world. There is certainly a move towards the presentation of a "simplified model" (Ryle, 1982, p. 12), however this belies the complexity involved in social judgments and actions (Ryle, 1982).

It is a simplified model, leaving out for example, consideration of short-term versus long-term memory, and not distinguishing the different roles of world [*sic*] and image, or of logical and associative relationships in memory. (Ryle, 1982, p. 12).

During these developments Ryle seems to aim to avoid complex description of unconscious events, instead he attempts to provide a structure within which the individual can choose how to perform, the model also accounts for an ability to judge any given performance. Ryle states,

The execution of an aim-directed act involves a series of scripts or schemata, and I propose to call such a series a *procedural sequence* and, hence, the model as a whole is called the *procedural sequence model*, or PSM for short. (Ryle, 1982, p. 12).

The PSM involves the following seven stages:

1. Define aim.
  2. Consider general assumptions:
    - (a) Possibility and necessities of situation.
    - (b) Capacity to pursue aim.
    - (c) Consequences of pursuing aim; judgements of self and others
  3. List possible action plans.
  4. For each plan consider
    - (a) Can it be carried through?
    - (b) Consequences of carrying it through?
  5. Choose plan and act.
  6. Consider in retrospect:
    - (a) How effectively was the plan carried through; are modifications required to improve performance?
    - (b) Consequences of carrying the plan through.
  7. Evaluate the whole sequence; reaffirm or revise the aim and/or the assumptions.
- (Ryle, 1982, p. 13).

Within the PSM, Ryle articulates three classifications of neurotic patterns that prevent the reorganisation of scripts and thus the reorganisation of aims. These are namely, "traps, dilemmas and snags" (Ryle, 1982, p. 24). Ryle develops a clinical tool called the psychotherapy file, this gives descriptions of each of these neurotic patterns, in summary these are:

1. Traps - thinking and acting in a manner that results in a vicious circle which reconfirms restricted neurotic patterns
2. Dilemmas - polarised narrow options or false choices
3. Snags - relational dynamics where others are perceived as thwarting our capacity for change or our perception of potentially damaging others through our own pleasure or success, due to associated feeling of guilt we sabotage our potential for pleasure or success



In order to prevent a lengthy description, (collectively) problems are deemed to possibly occur at any of the seven stages formulated within the PSM. Ryle provides an overview and description of each of his three classifications, in order to demonstrate this I will quote directly from Ryle's description of traps, Ryle states.

A clinically familiar example of a trap is a phobia. A simple model of phobic behaviour is that the false perception of danger in the situation or object for which the phobia is felt (PSM 2a), linked with the sense that there are no means adequate to cope with it (PSM 2b), leads to the abandonment of aims involving facing the situation. If an attempt is made to overcome the fear but the execution fails (PSM 6a) or leads to symptoms of fear and panic (PSM 6b), the assumption of danger and of incompetence (PSM 2) are heightened, reinforcing the initial perception of danger. Repeated experiences of this sort have the further effect of redefining the self as a phobic person, and this can lead to the abandonment to confront the feared situation (PSM 7). The identity of the self as phobic, once established, may colour a number of the strategic relationship scripts enacted by the individual; this can be seen as a form of secondary gain from the symptoms, to use the psychoanalytic term. (Ryle, 1982, p. 25).

The above quote provides an insight into the possible levels of interruption to the process. This passage also contains the idea of the interplay between tactical, strategic and self-identity scripts, when a repeated trap experience eventually leads into a generalized self-definition as a phobic person.

In reality, Ryle acknowledges this can be dependent on a number of highly individual factors, such as beliefs around degrees of self-efficacy or locus of control, or indeed conflict with personal values or basic assumptions to name a few. The other patterns that prevent the reorganisation of scripts and thus the reorganisation of aims are as follows, Ryle states,

At the strategic level, dilemmas are concerned with the terms of relationships and with their associated costs. Such dilemmas can usually be seen to be derived from childhood and family roles; they are manifest in adult relationships, where mutuality would be appropriate, often representing the imposition of roles appropriate to parent-child interactions. Common examples may be summarized as follows. *If dependent, then submissive; either dependent or in control; if caring then submissive.* Issues of this sort frequently link up with cultural notions about the appropriate male and female differentiations. For example, a woman brought up in the old tradition, which could be summarized as *"if feminine, then passive"* will have difficulty in feeling feminine while being assertive. People restricted by such dilemmas often select partners prepared to play reciprocal roles or they will endeavour to mould their relationships within their familiar terms. (Ryle, 1982, p. 30).

Continuing to explain interruptions to the reorganisation of scripts and reorganization of aims, Ryle defines snags as the "Subtle Negative Aspects of Goals" (Ryle, 1982, p. 31). Ryle states,

Internal snags are the consequences of self-identity scripts that deny one the right to pursue one's aims or be oneself. Their effects are often manifest in widespread prohibitions on success or enjoyment, and their existence is seldom recognised by the individual restricted by them. It may take some time for a therapist to discern the operation of internal snags: this recognition may be through seeing the way in which the patient dismantles, or arranges to pay for, or be punished for, the gains made in therapy. (This is the negative reaction of psychoanalysis). The existence of snags of this sort should be looked for where such dismantlings, punishments, or restrictions are seen to recur. There are common antecedents of such snags in the patient's history which can alert the therapist to look out for them. Many are derived from the child's omnipotence, which can lead him to assume unrealistic responsibility for illness, deaths, or failures of other family members. (Ryle, 1982, pp. 31 -32).

The conceptualisation of a dilemma as a neurotic pattern retains something of Kelly's personal construct theory, in addition, due to Ryle's modification of Kelly's repertory grid they also contain something of a relational and reciprocal nature, originating in early parent-child interactions. Snags on the other hand appear grounded in psychoanalytic understandings as they are linked mainly to sources referring to unconscious guilt and oedipal prohibitions, with the cognitive juxtaposition they now refer to unconscious self-identity scripts associated with the omnipotent stage of childhood. Traps, imported from behavioural therapy are action orientated. These neurotic patterns were originally clinical formulations assimilated by Ryle from three separate traditions. In essence, they could be described as a disparate collection of classifications, which perhaps raises the question concerning how well they conform to a model based on sequentiality

## **6.5 SEQUENTIAL ARTICULATION OF RELATIONSHIPS**

Ryle's rudimentary dialogical understanding postulated during his first integration is superseded in his second integration, the key role of relationships, or putting it another way, the importance of otherness, clearly gives way to the organisation of action. With the monological turn, therapy addresses the modification of previously stored "procedural sequences" (Ryle, 1982, p. 12) and how these influence and shape human behaviour, and in addition, how these procedural sequences influence a sense of identity.

In the process of endeavouring to research the archaeology of the development of CAT, as part of that process, conceptual strands in other theories become identifiable. In the process of developing the PSM, Ryle utilised the cognitive ideas of the storage, retrieval and organisation of memories to link the neonate's early experience to the organisation of the self, this was juxtaposed with Freudian metapsychology where Freud identified complex mental processes. On a developmental trajectory, once reaching the secondary thought process level, an orientation to reality occurred, resulting in intentionality and the ability to "turn upon his own schemata" (Bartlett,

1932, p. 301) i.e. self reflection. The PSM was developed as a tool that the individual could utilise to reflect upon their intentions.

With the conceptualisation of the PSM there is a marked shift from an object relations informed understanding of the intersubjective nature of human consciousness to perhaps what might best be described as more problem solving, goal-orientated cynosure. Intersubjectivity as the primary phenomena becomes clouded and diluted, when commenting on Ogden's paper "The concept of internal object relations" (Ogden, 1983), Ryle states, "in these ways, his agencies of mind are described as having experiences and seeking relationships, rather than as being mental processes serving to organize contradictory strands in the person's experience and action" (Ryle, 1985, p. 2).

It is with the pull towards organisation of the contradictory strands that there is an enforced conversion from Ryle's rudimentary dialogical understanding. Rather than a reciprocal action it becomes the aggregates of schemata, or scripts formed around the individual's early relationships that become internalised patterns or rules, which are described by Ryle as "the equivalent of the psychoanalytic superego" (Ryle, 1982, p. 12). Perhaps rather than innate biomenal conflicts played out between internal demons, as would be conceptualised in Kleinian thought, the "ghost in the machine" (G. Ryle, 1949, p. 17) is now the metaphors related to hard science. Ryle's rudimentary dialogical understanding becomes overshadowed. This reification of the process of storage, retrieval, organisation and regulation of experience seems to be a direct result of Ryle's aim to reduce the confusion "between the products and contents of mind and a description of how minds function", (Ryle, 1985, p. 2). Ryle's earlier tentative step towards a rudimentary dialogical understanding and the conceptualisation of a multiplicity of self is to all intents and purposes essentially rebounded into monadology. The early conceptualisation of a divided self now, if taken literally as the equivalent of the psychoanalytic ego, begins to suppress authentic reciprocity, instead of interaction, or in other words, a between phenomenon, reciprocity becomes a reshuffling, a reorganisation of schematic, or in the terms of the PSM, procedural mismatches. Ryle discusses the process of self-judgement as schematic mismatches,

Our judgement of the meaning of our life is considered by relating our perceived qualities and actions to a personal theory of values or, to put it more generally, by matching the self as perceived with the ideal self. How we feel about ourselves reflects discrepancies (schematic mismatches) between the self as perceived and the ideal self. This ideal self represents those values we personally identify with; but how we view ourselves and how we would like to be viewed are based historically upon the perceived responses of others, notably of those who cared for us before we could talk and before we can remember. In this way, our first mirror, providing the foundations of our self-awareness, was held up to us long before we could be aware of self. (Ryle, 1982, p. 55).

We now see the emergence of a new quality to Ryle's conceptualisation of the common psychology approach to the divided self. By articulating higher-level mental procedures, Ryle is also concerned with personal meaning and judgements. However, the self as perceived and the ideal self, involved in the process of self-judgement and

meaning making, due to the cognitive and schematic flavour do not fully provide a description of reciprocal positioning.

In his paper, "Cognitive theory, object relations and the self" (Ryle, 1985), Ryle appears to attempt to make his original concept of reciprocal positioning more tenable by returning to object relations.

In acquiring RRP's (*reciprocal role procedures, my italics*), a person must learn the essential rules governing both his own and the other's roles, for roles are defined in terms of interactions. In this sense, two role procedures are learned in each interaction (corresponding to the self-and-other-derived suborganizations postulated by Fairbairn and emphasised by Ogden). For example, to learn the role behaviours of submission, dependency or nurturance requires the experience of the other role of controlling, providing or needing, and hence the acquisition of at least some version of these reciprocal procedures.

The roles sought with others have their counterpart in the structure of the self. We are all aware of the inner 'voice' that comments on our acts and thoughts and even, by a potentially infinite regress, on our comments. This voice, which often has a parental tone to it, is the basis of our sense of self. As Mead (1964) observed 'there is always that distinction... between the "I" and the "me". Taken together they constitute a personality as it appears in social experience. The self is essentially a social process going on with these two distinguishable phrases'. There is no reason to suppose that these consciously accessible aspects of the internal process, which account for the sense of self, constitute the whole of the internal process defining the structure of self. To Mead's account we must add a consideration of the earlier events that have preoccupied the object relations theorists, namely of the ways in which the other-derived aspects of the self are founded on what was first learned at a stage of life when the ability to conceptualise self and other, and their separateness and relationship, was elementary. With this qualification we can see that Mead's definition of the self as a social process and Ogden's insistence on the mutual dependence of the self-and-other-derived aspects of the internal world are addressing the same issue. The implications of this early origin will now be considered further by presenting a cognitive account of splitting and projection. (Ryle, 1985, p. 3)

In the cognitive restatement of concepts associated with object relations, the process of splitting and projection is deemed to occur when the predictable reciprocal role is not enacted, supraordinate self-organisation ceases to occur. When the organising process of the self is disrupted and "higher order rules and values" (Ryle, 1985, p. 5) are unobserved, at low levels of intensity procedures may undergo alteration, at high levels of intensity defences may be triggered or depersonalization may occur. Overall, therapeutically, Ryle argues for the integration of "a poorly coordinated supraordinate self-structure" (Ryle, 1985, p. 7). Further integration of object relations theory serves to maintain the essence of reciprocal positioning, however, the in-between phenomenon tentatively articulated in Ryle's first integration remains thwarted in hierarchical schematic mismatches. The diagram below is a useful illustration of how Ryle now visualises the idea of two role procedures.

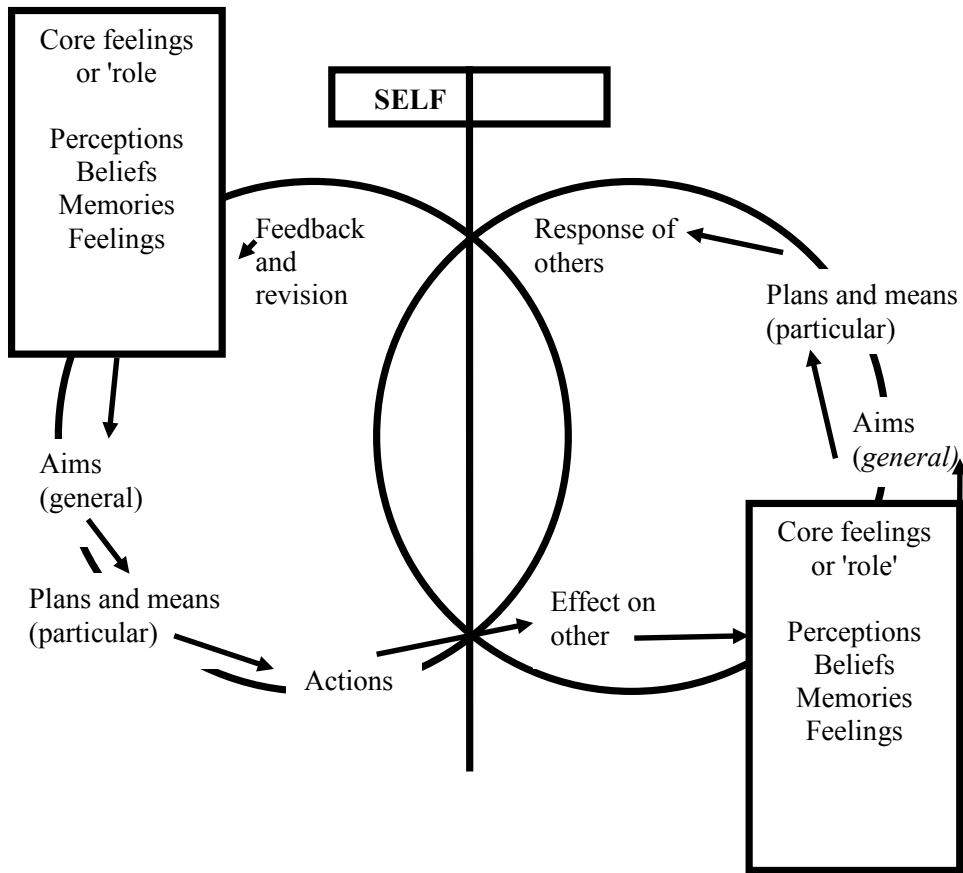


Figure 1. Reciprocal role diagram. Adapted from "The Practice of CAT" by A. Ryle, 1995, *Cognitive Analytic Therapy: Developments in Theory and Practice* p. 39. Copyright 1995 by John Wiley & Sons Ltd.

To some degree, patterns of thought are essentially absorbed in their own activity, each has scripts or rules rather than any degree of reciprocity. Moreover; learning or the acquisition of new knowledge is deemed to occur through what appears to be a process of assimilation. Perhaps the loss of authentic reciprocal positioning is further compounded by a need to achieve some sort of equilibrium; under these circumstances, reciprocal role procedures appear to have a somewhat more perfunctory quality rather than having a jointly mediated, co-constructed quality. The psychoanalytic need to preserve satisfactory relationships with the caregiver is superseded; a more perfunctory need is fulfilled by the infant learning in some form the role procedure that is perceived to be missing.

In seeking to understand the agencies of the mind by elevating mental representations, within this new paradigm, Ryle strips away some of the psychoanalytic theoretical concepts underpinning the first integration, leaving the bare bones constructing

a sequence that “involves perception, comprehension, action, and evaluation” (Ryle, 1982, p. 12). In addition, the emphasis on sequentiality dilutes the Kellyian concept of construing as meaning making, the process involved in meaning making does not make a comfortable bed-fellow with the idea of comprehension, action and evaluation. In an attempt to juxtapose a rudimentary dialogical understanding with a single person psychology, dialogicality has become all but lost, only echoes of reciprocal role procedures remain.

In many ways, in this second integration, Ryle has attempted a herculean task. Rather than dismiss metapsychology, in the construction of a theory of mental process he has addressed the question of mental content, subjective experience, qualia and consciousness. In addition, Ryle has attempted to construct a mental system that provides a description of self-judgment and a sense of identity. Through his interpretation of cognitive concepts and his provision of a simplified model (Ryle, 1982), that attempted to acknowledge the role of social judgments and actions (Ryle, 1982), Ryle has not confined himself to the classic cognitive approach of focusing on the head whilst neglecting the social and interpersonal.

However, Ryle’s personal critique of his focus on sequentiality is that there was no adequate emphasis concerning the role of relationships with others. He attempted to resolve this by reintroducing concepts from object relations, this however was only to increase the tension between reciprocity and sequentiality. The Fairbairnian object seeking principle (Fairbairn, 1955) is eclipsed by the focus on mental function facilitating self-reflection. There is no longer a stress on the human infant’s struggle to remain in existence, any sense of intersubjectivity has been displaced by a stress on the individual cognitive capacity to predict and evaluate. Reciprocal roles are now defined in terms of interaction, a need to learn the rules of one role or another coupled with a capacity to predict and adapt to the opposing role.

## *7 The Return to a Focus on Reciprocity*

Understanding the self is to remain of great significance to Ryle, in his earlier work it will be recalled that in his critique of cognitive approaches Ryle states, “no serious attention is paid to the structure of self or to who, or what, it is that rewards, punishes, measures the power of, or controls of the self” (Ryle, 1982, p. 37). These questions remain important, however, it is the organization of self and the impact of experience upon the developing self, in particular negative life experiences that Ryle turns his focus towards in the next integration. This is to bring to the fore once again concepts of human reciprocity, which in turn results in Ryle relinquishing his earlier stress on sequential patterns of action.

The quest remains in many ways a continued drive to understand the epidemiology of psychological distress. Drawing on his own experience and accumulated years of clinical, “at the coal face” type work, Ryle forms a unique vision of the human condition, the genesis of which arises in an attempt to adopt a humane and compassionate approach to his work with patients. In a pragmatic attempt to utilise his own clinical experience Ryle looks to current psychological theories, recognising concepts that bring some degree of understanding to the human condition. Drawing on these theories Ryle has connected, in many ways, his own vision of the human condition to two traditionally opposing visions. One of course can be described, in a rather elementary fashion, as a theoretical account that reifies the notion of innate psychic conflicts played out in the terrain of the internal world, whilst the other, described in an equally elementary manner, as an account of the human condition being attributed to a unitary mind engaged in information processing. Whilst recognising that each approach had something to offer Ryle was not to become an acolyte choosing one approach over another, rather his explorative journey resulted in him extending the theoretical boundaries of both these ways of understanding what it means to be human. However, as stated in chapter six, this resulted in Ryle juxtaposing his original rudimentary dialogical understanding with a single person psychology.

In chapter seven, I will discuss why Ryle set about taking steps to relinquish and correct what had in essence resulted in a single person psychology understanding taking precedence. This had occurred through the development of Ryle’s account of sequential patterns of action in the world; due to a focus on sequentiality, patterns of thought were essentially described as being absorbed in their own activity, each had scripts or rules that resulted in hierarchical schematic mismatches.

In evaluating the development of his understanding of the organisation of action, and his movement towards a single person psychology, Ryle states,

I now regard the Procedural Sequence Model as a useful analytic tool rather than as a general model of human learning; interpersonal and intrapersonal procedures are acquired in interaction, influenced by the caretaker's procedural patterns, rather than being formed and modified through rational learning, and failure to revise problems procedures has additional sources to those suggested by the model. But the focus on self-perpetuating sequences of linked mental, behavioural and environmental processes remains therapeutically valuable. (Ryle, 1997, p. 13).

In order to address some of the points raised in the above statement, Ryle began to retrace his steps and return to focus on the key role of relationships and their function concerning the intellectual and emotional development of the infant. So rather than a focus on cognitive development essentially being a form of procedural learning taking place without conscious reflection Ryle turns now to focus on how the infant has to develop organizing psychological structures in social interactions with others, and in the third integration, how this can be thwarted depending on the nature and quality of those social interactions. In the second integration, Ryle returns to consider the intersubjective nature of human consciousness, the self is no longer conceived as "the highest and most general set of memories", (Ryle, 1982, p. 54), the ontogenesis of the self arises in human reciprocity, namely self-other relationship patterns that in cognitive analytic therapy (CAT) are called reciprocal role procedures. The following is Ryle's description of reciprocal roles procedures (RRPs):

Procedures are the sequences of perception, appraisal, action and evaluation of the consequences shaping aim-directed action. Relationships are maintained by procedures in which the aim is the desired or expected reciprocating response of the other. RRP's are developed early in life in relationships with caretakers and are centrally concerned with issues of care, dependency, control, and submission and are influenced by damaging or depriving caretaking. The patterns experienced are internalized and shape both self-management and relations with others, and continue to be maintained and reinforced by the perceived or actual reciprocations elicited from others. (Ryle, 2007, p. 330)

## **7.1 A CLINICAL PICTURE OF EMOTIONAL (AND SOCIAL) DEPRIVATION AND THE IMPACT ON THE DEVELOPING SELF**

In chapter five I was able to provide some autobiographical detail given to me by Ryle, however in order to set the scene for a clearer account of Ryle's next integration I will attempt to catch and elaborate the historical echoes of Ryle's career further. With hindsight, one is of course able to add colour and detail to an earlier experience and as I write I find that I am drawn once again to read Ryle's paper "The whirligig of time" (Ryle, 1998). If memory serves me well, I would have read this paper for the first time not long after it was written in 1999. I hope that my own understanding of Ryle's work has continued to develop and grow over time. I now find that I revisit this paper with



a potentially fresh comprehension of how the comments made by Ryle in the paper reflect what was to occur as CAT has continued to develop as a living model, aimed at refining its understanding of humanity.

Alongside a group of likeminded colleagues early in his medical career as a general practitioner, Ryle set up a group practice, this was called the Caversham Centre, which Ryle states was later to become part of the Kentish Town Health Centre. In order to stress an aspect that I believe is essential to the further development of the CAT model I will introduce an historical voice and quote directly, as Ryle did in his own reflections when writing "The whirligig of time" (Ryle, 1998). Ryle quotes a verbatim statement made by one of his patients whom he identifies as the local bookie's runner, who describes the Caversham Centre "as the *poor* (my italics) man's 'arly street" (Ryle, 1998, p. 263). In a 'tongue in cheek' manner Ryle highlights that this was indeed intended by the individual as a compliment. For my purposes, what I wish to extract from the gentlemen's statement, is the emphasis on poverty and at this point introduce Ryle's account of the contribution made by Madge Hamilton, an experienced social worker who joined the practice. For, in re-reading "The whirligig of time" (Ryle, 1998) it seems evident that Madge Hamilton's contribution to understanding the origins of the nature of the clinical population's psychological distress was to, in this next integration, become the kernel from which Ryle's ongoing understanding of his clinical population developed further. Commenting on Hamilton's contribution Ryle states,

Madge Hamilton, who proceeded to interview the parents of over 100 families. From these interviews, my practice records, various psychometric tests and from school reports on the children, we were able to study the relations between the parent's life histories, mental health, marital relationships and child rearing practices, and the psychological status of the children. The findings demonstrated the transmission of psychological problems within the family, and we were able to argue with conviction for the family as being an appropriate focus for intervention and for primary care as being a good place to locate services. (Ryle, 1998, p. 264).

The above statement provides a clear account of the epidemiology of psychological distress. Once again, to the foreground in the next integration, this kernel of understanding was to go on to influence the future development of CAT's conceptualisation of the self and psychopathology. This not only is the beginning of the provision of a socio-historical account of the formation of self, moreover; it is the beginning of the redefinition of psychopathology as being a relational, social and cultural phenomenon. It is now in my archaeological account of the development of CAT that I need to consider the role of human deprivation, (poverty, both material and emotional) and frank human abuse and trauma, for in Ryle's ongoing clinical experience these elements were to become the fulcrum around which the next theoretical additions were made to the model. Archaeology, by its very nature is composed of historical resonance therefore; once again, I will continue my own account by first commenting on those theorists who, in my understanding, influenced Ryle.

## 7.2 HOROWITZ'S CONCEPTUALISATION OF STATES OF MIND TO RYLE'S CONCEPTUALISATION OF STATES OF BEING

Mardi Horowitz is a professor of psychiatry at the University of California, San Francisco; he is a prolific academic whose research career spans over four decades. In addition to his work on understanding the impact of stress and trauma and the psychological processing of trauma, Professor Horowitz's work includes the development of an integrative approach to cognitive and psychodynamic theories. In his theoretical understanding, Horowitz formulated ideas regarding the conscious and unconscious mental structures that organise both a sense of identity and a sense of interpersonal connection. Moreover; in his book "States of Mind: Analysis of Change in Psychotherapy" (Horowitz, 1979) he formulates an approach aimed at understanding impaired psychological functioning and the process of change.

In Horowitz conceptualisation of "states and state cycles" (Horowitz, 1979, p. 30) he defines states as "recurrent patterns of both content and form of behaviour and experience" (Horowitz, 1979, p. 30). Through the convergence of psychodynamic ideas, concepts from cognitive science and interpersonal therapy, Horowitz restates intrapsychic conflicts in cognitive/relational language. Rather than innate psychic conflicts, such as biomenal forces in opposition, Horowitz, in his adaptation of intrapsychic conflict describes the ability of the mind to group together experiential clusters to form multiple, distinct states of mind. Horowitz conceptualised four general categories of state description some of which can be problematic, whilst others can be quasi-adaptive.

The management of emotion can vary from state to state and in the general categories defined by Horowitz he describes "undermodulate" (Horowitz, 1997, p. 32) states as a particular state category where affect is essentially unregulated, therefore any affect associated with an undermodulated state can be expressed explosively, as in anger, or be excessively raw as in sadness. Behaviour associated with undermodulated states tends to be impulsive; most of the symptoms that create psychological distress are associated with "undermodulated" states. In comparison in "overmodulated" (Horowitz, 1997, p. 32) states affect is stifled, only dealt with in a dismissive or rigid manner. In "shimmering" (Horowitz, 1997, p. 33) states there can be rapid fluctuations between the lack of control of affect (as in undermodulated states) and rigid control of affect (as in overmodulated states). Due to rapid shifts, discordant emotions may be experienced resulting in attempts to mask emotions. Horowitz states that when individuals are caught in shimmering states there may appear to be an incongruity between facial expression and tone of voice or overt verbal statements. In contrast to the first three states, where Horowitz describes dysfunctional elements, in working or "well-modulated" (Horowitz, 1997, p. 32) states Horowitz describes "relatively harmonious accord" (Horowitz, 1997, p. 32). The very same emotions that can be experienced as overwhelming in other states, when experienced in a well-modulated state the individual can maintain a sense of "self-command" (Horowitz, 1997, p. 32) even in the face of intense emotion. Horowitz states,

People maintain varying levels of understanding of self-organisation, which leads to a sense of identity or self-regard. We have already considered how

individuals may have different self-concepts in different states of mind. Some individuals learned during development how to contain this multiplicity, whereas others lack this capacity and have less coherence of self (Horowitz, 1995b).

Without coherence of self-organisation, a person is more likely to form symptoms, have explosive shifts in state, express unstable state cycles, and experience more distortion in interpreting acts of self and other. Such people may seem to have inappropriate divisions in personal meanings, such as all-good or all-bad clusters. For this reason, low-coherence in self-organisation has been called "narcissistic vulnerability" (Kernberg, 1968). (Horowitz, 1997 p. 90).

Multiplicity concerning sense of personal identity/self-regard and divisions in personal meaning are for Horowitz, the stuff of which motivational drives are constructed. However maintaining the core ideas of psychodynamic formulation, it is the interplay of wishes, fear and defences that guide the psychical processes of motivation, therefore some states become desired, some dreaded, others may be problematic and some will be states where some form of compromise is achievable.

It is through the convergence of psychodynamic ideas, concepts from cognitive science and interpersonal therapy, that Horowitz is able to progress an understanding of transference phenomena. This is developed to become the role relationship configuration model (RRCM). Horowitz describes the RRCM as a conceptual tool that can be used to understand maladaptive interpersonal patterns.

The tool is a model of how self and other are connected by roles and transactional sequences. This tool is called a role relationship model, and it embodies cause-and-effect beliefs. Any individual has many role relationship models as part of memory-stored personal meaning systems. Each role relationship model carries meanings about who is involved and what they mean to do (Horowitz, 1979/1987, 1989, 1991). (Horowitz, 1997 p. 68)

Horowitz is in essence interested in "interpersonal transactional patterns" (Horowitz, 1994, p. 184), he notes that the earliest interpersonal transactional patterns form the beginnings of a compendium of self and object images. Of particular relevance to Horowitz is the external observations made in relation to interpersonal relationships, in other words the self-other views or person schemas that become part of the individual's repertoire.

To some extent, then, a role relationship constellation includes self traits, other traits, holistic labels, transactive sequences for gratification, and techniques for threat reduction. (Horowitz, 1979, p. 51).

Schemas are formed as layer upon layer, nuances of self and object images become the representational foundations leading to the construction of individual cognitive templates or schemas and person schemas. The activation of pre-existing schemas will determine the organisation and management of thoughts and emotions and will be-

come the “ingrained patterns of social interaction” (Horowitz, 1994, p. 186). Horowitz cites schemas and person schemas as the active components that directly influence the processing of new information as these are directly linked to the organisation and management of thoughts and emotions. Ergo the process of change in psychotherapy is directly linked to the organisation of schema.

In acknowledgement of the diverse nature of states of mind and states where affect is undermodulated, overmodulated or shimmering, Horowitz claims that conscious thought is not the sole determinant of human motivation, choice and behaviour (Horowitz, 1979). Under certain circumstances, such as regressive behaviour, or indeed altered states of consciousness, Horowitz states that it is more likely that primitive schemas will dominate experience and decision making (Horowitz, 1979). Part of the therapeutic process of bringing polyvalent configurations together is to increase conscious awareness of the dreaded, warded off states where affect is experienced as overwhelming or expressed in an intense inappropriate and problematic manner. The aim of naming predominant problematic states of mind is to gain greater clarity, increase therapeutic empathy and increase the individual’s capacity for reflective self-observation. These elements are seen as central to the attenuation of problematic states of mind that influence and guide the psychic processes of self and interpersonal relationships.

Shared common ground for Horowitz and Ryle is that they both believe there is clinical merit in adopting an integrative approach to cognitive and psychodynamic theories, however Horowitz places more stress on the notion of innate psychic conflicts, he conceptualises the origins of psychopathology as being primarily linked to the opposition of wishes and fears. Ryle, however, influenced by his clinical experience and the work of Madge Hamilton adds to this by also considering the intersubjective nature of human consciousness. Ryle brings to the fore the importance of the nature and quality of care provided, the lottery of life events, and in the face of these life events and experiences, how the caretakers address the child’s subjective experience. The internal domain, due to multiple or a divided-self experiences is however radically impacted upon by the frank experiences of abuse and trauma. Ryle now formulates a model that affords us a greater capacity to understand not only the complexities of psychopathology, but also a means to comprehend the relational, cultural and social conditions in which there is greater potential for damage to the developing self. There is now a stronger emphasis on human reciprocity as a significant force in shaping the development of self.

### **7.3 THE DEVELOPMENT OF THE MULTIPLE SELF STATE MODEL (MSSM)**

Ryle’s primary concern lies in attending to the practical clinical difficulties encountered in psychotherapy. In CAT there is the provision of shared understanding through the construction of a collaborative reformulation. As a developing model of psychotherapy, CAT, through the process of reformulation, had advanced the idea that it was clinically/therapeutically important to link the observable manifest be-

haviour of (activity of) human beings to underlying processes. Moreover, to link these to not only to their earlier experiences with caregivers but to also acknowledge the internalisation, through language and other signs (Leiman, 1995), to socially derived meanings and values. In order to explain further I will introduce Leiman's understanding of sign-mediation. In his paper, "The concept of sign in the work of Vygotsky, Winnicott and Bakhtin: Further integration of object relations and activity theory" (1992) Leiman discusses signs as the fundamental unit of analysis in psychological processes. Through the theoretical integration of Vygotskian, Winnicottian and Bakhtinian ideas, Leiman concludes that mental phenomena come into being in interpsychological territory through the use of symbolic mediating tools. Reciprocity therefore becomes central to the creation of signs, Leiman states,

It is the infant that brings the sign into being. There would not be anything that could be called a sign without the neonate's activity that establishes his or her relation to the object and creates the sign as a mediator. The presence of the caretaker must, however, also be taken into account. Signs arise in the interpsychological territory and they are, to use Voloshinov's (1928) definition of words, *two-sided acts*. (Leiman, 1995, p. 111)

The essence of understanding psychopathology also becomes a two-sided act, it takes into account relational, social and cultural phenomena thus the nature/ meaning contained within jointly created signs.

In the course of paying serious attention to the development and structure of self (the psychological processes of the self), gained through clinical experience of working with individuals with greater levels of disturbance, Ryle has to consider not only the intersubjective nature of the development of self, but also address the question of the development and differing capacities of the organization of self processes. Rather than continuing to rely solely on core ideas from psychoanalytic theorizing such as notions of unconscious conflict and defence, Ryle's focus on reciprocity involves consideration concerning how the child's subjective experiences are mediated through caretakers and the role of sign mediated interactions. This of course raises the question of what happens to the organization of self processes when the infant's/ child's subjective experiences are further compounded by frank experiences of neglect and abuse. For Ryle, in taking neglect and abuse into account, it is no longer just a question of repression of conflicting wishes and desires, "this involved in particular a consideration of the role of dissociation and a clarification of its relation to repression." Ryle (1997, p. 26)

Returning to greater degrees of disturbance for any given individual, for Ryle it becomes a question of the difference between well integrated self systems, and those individuals whose self systems are impaired by dissociation. A particular group where Ryle identifies self systems to be impaired by dissociation are those individuals who often attract a clinical diagnoses of personality disorder, and in particular, those who attract a diagnoses of borderline personality disorder (BPD). Having self systems that are impaired in some way by dissociation, or partial dissociation, Ryle proposes a model of damage to complex and inter-related hierarchical systems through the proposition of damage affecting three levels of development (Ryle 1997). The proposed

model, the multiple self state model (MSSM) describes phenomena that are viewed as being an exaggerated means of the normal processes of reciprocal role relating and as such address the developmental and structural aspects of self.

It is perhaps helpful to outline CAT's conceptualisation of normal multiplicity. This is described as *perspective multiplicity* (Ryle & Fawkes, 2007). If the developing individual receives good enough care and their subjective experience of the life events they encounter is taken into consideration, it is highly probable that a reasonably well integrated self system will develop. Therefore the reciprocal role procedures internalized in the course of childhood and adolescent development will be multiple and indeed often contradictory, however this is essentially functional. The functioning metaprocedures, although for the most part unconscious patterns of connections and links between reciprocal role procedures will remain intact, these metaprocedures will smoothly mobilize interpersonal activity and as a result, will enable connections to be made with the individual's changing aims and values. This smooth uninterrupted functioning and the ability of metaprocedures to make successful links and connections will result in an inherent ability for contextual multiplicity (Ryle & Fawkes, 2007).

It is this very ability for contextual multiplicity that is thwarted with experiences of early deprivation and abuse. Without contextual multiplicity, the scene is set, (in worst case scenarios), for an almost exponential growth in negative life experiences. The MSSM is a means of simplifying and understanding the complex and inter-related hierarchical systems that increase the likelihood of a fragmented self system. Having a fragmented self system will in essence perpetuate dissociation as a means of coping as there remains a predominance of ongoing deprivation. This is of course directly due to an exaggerated means of the normal processes of reciprocal role relating, both in essence, real and perceived.

Ryle provides an account of the aetiology and phenomenology of the developmental and structural aspects of self in BPD, putting forward a hypothesis based on innate intersubjectivity. He defines these in terms of three related processes, which collectively form the MSSM.

As the baseline process, Ryle discusses intersubjective privation, when the infant/child is dependent on an external other/s. Being on the receiving end of caretaking where emotional (and often basic physical needs) are unmet, this impairs the primitive developmental and structural aspects of self. Based on innate intersubjectivity, the experience of unmet need and/or frank abuse "engenders patterns such as *victimhood or revenge* in relation to the experience or perceived threat of *neglect, abandonment and abuse*. (Ryle, 2007, p. 330). These harsh and abusive patterns will become internalized forming part of the self structure and processes of interpersonal interactions and self management procedures. When predominately abusive forms of reciprocation have been experienced and basic developmental needs have essentially been unmet, Ryle states "reciprocations sought from others are often over-specific and forcefully sought for" (Ryle, 2007, p. 330). Experience of unmet need does not diminish; unmet need continues to be reinforced not only through interpersonal interactions but also through there being no structural framework to enable needs to be met through functional self management procedures. Under these circumstances, and the operation of narrowly defined processes of self, the individual is limited to very restricted ways of being in the world.

It is at the second point, in Ryle's three related processes, that dissociation becomes a central feature. If relational patterns are experienced as overwhelming or unstable, then dissociation or partial dissociation occurs as a means of coping. This inherent strategy of management however serves to undermine further the normal functioning processes of self. When abuse is of a severe nature, or if it is prolonged, human beings dissociate. Not only does this mean that the individual develops a small number of reciprocal role procedures (RRPs), but if there is any degree of dissociation then conscious reflection becomes confined to these roles or self states (Ryle, 2007). A state may be described as "the subjective experience of occupying a particular role" (Ryle, 2007, p. 330).

Due to dissociated processes of the self, rapid and sudden switches can take place. Due to restrictive ways of being in the world when combined with a need to dissociate, these state switches can be experienced by the individual as highly confusing, but certain repeat patterns might become, for some, recognisable. Ryle describes three types of state switches,

- (1) Role reversal, as in from self as victim to abuser to self as abuser to victim;
- (2) response shifts, as in from compliant to defiant in relation to abuser;
- (3) self state shifts, as in from a state defined by the RRP as ideal carer to ideally carer for to one defined by victim to abuser. (Ryle, 2007, p. 330)

When we reach the third level of the inter-related hierarchy proposed by Ryle, the ability for conscious self reflection with an often severely limited repertoire of reciprocal role procedures is circumscribed. When conscious self reflection is circumscribed, or the process is periodically interrupted by some degree of dissociation, this renders the individual incapable of making any revisions to these early dysfunctional reciprocal role procedures. Ensnared in a situation where tomorrow becomes yesterday, or to put it into other words, there is the constant elicitation of early damaging reciprocal role procedures, for the individual there is not only the phenomenon of re-experiencing the original trauma/s, but also these original traumas are recreated in everyday experience.

Ergo, in contrast, those individuals with a greater degree of disturbance have essentially an impaired capacity for multiplicity. This is described by Ryle and Fawkes as diminished multiplicity (Ryle & Fawkes, 2007) developed in the face of negative reciprocal role procedures, or where the individual has had to cope with adverse experiences by frequent dissociation, pathological multiplicity (Ryle & Fawkes, 2007). Put in very simple terms, Ryle summarises the MSSM as:

- Level 1.* The restriction or distortion of the reciprocal role repertoire
  - Level 2.* The incomplete development or disruption of higher order procedures responsible for mobilizing, connecting and sequencing Level 1 procedures
  - Level 3.* The incomplete development or disruption of self-reflection
- (Ryle, 1997, pg 34)

Following the provision of a description of the three process that collectively form the MSSM, it will now be helpful to expand on the implications of dissociated or partially dissociated self states that result in exaggerated reciprocal role relating. Ryle state,

In terms of CAT theory, therefore, a patient's state will be identified with a role. Roles are defined as combining memory, affect and action organised in relation to the search for, or the experience of, reciprocation. A self state will therefore be described in terms of its reciprocal role pattern, either pole of which may be subjectively identified with and experienced as a state. In the dissociated self states of BPD the role repertoire of each state can often be described in terms of a single reciprocal role pattern. (Ryle, 1997, p. 27).

Relational interactions that are of a hostile nature, as stated above, markedly influence the development of self processes. Relational experiences become internalised and relational memory informs and guides self management procedures. In reciprocal role procedures where there has been no acknowledgement of the child's subjective experiences (and under these circumstances affect is usually intensely negative), relational memory becomes a distressing phenomenon that is experienced as an ongoing reality for the traumatised individual, a reality from which they must find some means of escape. Dissociation or partial dissociation provides respite, however under these circumstances the self becomes fragmented with the formation of isolated states of being that contain intense unmediated affect, or paradoxically unrealistic hope of perfect care. With a fragmented sense of self, there becomes a heightened need for acknowledgement by another, this results in strong patterns of exaggerated reciprocal role relating. Under these circumstances, when locked into specific self states actions/behaviours may be extreme. There is always a need to seek reciprocation, if this is deemed too psychically dangerous, then the only alternative for the individual is to try to shift to a new state. The extreme and exaggerated nature of the role played by the individual under these circumstances very often provokes the other to adopt an equally extreme role in relation. Under these circumstances, revision of this reciprocal role pattern is impossible without first bringing into awareness the dissociated/partially dissociated reciprocal role. In CAT, this involves a collaborative exploration in therapy. Ryle notes that individuals are for the most part usually adapt at providing description of their self-states, (Ryle & Beard, 1993 & Ryle, 1997). Nevertheless, depending of the degree of dissociation Ryle adds the following caveat.

However, patients may not subjectively identify with every role; thus Pollock (1996) has shown that abused women who had attacked their abusers were not able to see themselves as victims. Other individuals may not be able to describe themselves as providing care. Even where only one pole of the reciprocal role procedure is identified as a state by the patient, the nature of the other pole (which is attributed to others) should be identified. (Ryle, 1997, p. 85)

Hence, discontinuities in experience and the predominance of negative patterns of reciprocity (negative reciprocal role procedures) result in a diminished capacity for functional multiplicity. The concept of reciprocity (and the rudimentary dialogical understanding) formed in Ryle's first integration rises like a phoenix from the ashes. It facilitates the use of the metaphor of a two-way street of human interaction, which as further theoretical integrations take place eventually becomes described in



CAT as a between phenomenon (Ryle & Kerr, 2002). An inherent problem however remains, namely how to unify a reciprocal/dialogical understanding with a single person psychology (monadic cognitivism). The underlying philosophical divergences remain intact. To continue with the mythology metaphor, (and indeed a clumsy effort to integrate myths!), the rise of the phoenix sets in motion a reawakening of the clash of the Titans, there remains a tension between how to describe sequential patterns of action and reciprocal procedures. Ryle has wrought a paradigm shift in the construction of CAT, however a further paradigm shift is required to try to solve the tension between reciprocal role procedures and sequential patterns of action.

#### **7.4 THERAPEUTIC METHODOLOGY, THE DEVELOPMENT OF THE SELF -STATE DIAGRAMMATIC REFORMULATION (SSDR)**

The provision of shared understanding between therapist and patient has always been a central feature of CAT, and the process of reformulation, in a narrative and diagrammatic form are a core feature of the model. The diagrammatic reformulation has with each theoretical integration undergone a number of transitions, from a simple flow diagram depicting traps, dilemmas and snags to a more complex format following the development of the Procedural Sequence Object Relations Model. As Ryle returns to focus on the intersubjective nature of human consciousness, and how this influences the development of the processes and structures of the self, these simple flow diagrams developed into a format named the sequential diagrammatic reformulation (SDR). The ontogenesis of the self is now clearly stated as arising in human reciprocity, the reciprocal role repertoire becomes the predominant focus of the SDR. The SDR is not intended to be an account of experience, but is used as an explanatory and theoretical device to describe the core reciprocal role repertoire (Ryle & Kerr, 2002). As a therapeutic tool, it directs its focus to emotionally important aspects and learned patterns of self-care. The SDR not only addresses the multiplicity of self but also addresses the intersubjective developmental origins of the structures and processes of the self. Ryle states,

For the therapist, the diagram is first and foremost a guide which can trace and make sense of the shifting parts played by the patient and of the accompanying transference-countertransference variations. The developmental understanding points to the need to identify each role in relation to its reciprocal. As explained above a role, in this theoretical context, is understood to imply a pattern of action, expectation, affect and memory. Either pole of a core reciprocal role procedure may:

1. Be enacted towards others who will be induced to play the reciprocal
2. Be enacted towards the reciprocal aspect of the self
3. Be transformed into an alternative avoidant, symptomatic or defensive procedure. (Ryle, 1997, p. 24)

With a return to a reciprocal/dialogical understanding, and with the development of the MSSM, the main therapeutic aim is to increase conscious awareness, facilitate

integration of dissociated states, and increase the capacity for contextual multiplicity for those individual who present with higher degrees of impairment to the processes and structures of the self. Taking into account the impact of trauma and dissociation, the SDR is developed further to become the self-state diagrammatic reformulation (SSDR). This is to become the central heuristic tool in relation to the management and treatment of individuals with greater levels of disturbances.

As can be seen from the description above, the SSDR developed over the course of a number of theoretical transitions; however, its origin can perhaps be traced back to Ryle's modification of Kelly's repertory grid. This modification of course became the dyad grid, which was a research instrument used to gain a phenomenologically informed analysis of the intersubjective nature of human consciousness. During this integration, Ryle's early account of sign-mediated activity and his understanding of human reciprocity have developed further.

Ryle was introduced to the work of Lev Semyonovich Vygotsky (1896 -1934), a Russian scholar by his friend and colleague, Mikael Leiman, a Professor at the University of East Finland in the early 1990s. Following this introduction to the work of Vygotsky Ryle uses activity theory to attempt to bridge the gap between his early reciprocal/dialogical understanding and a single person psychology (Ryle, 1991). Centre stage for Vygotsky is the significance given to the role of the adult in relation to the child's intellectual development. Moreover, with the introduction of Vygotskian thought, emphasis is given to the use of cultural tools, artefacts and language with an understanding of how these are used in interpersonal relationships, eventually, particularly in relation to Egocentric speech, how this evolves to become an inner dialogue and becomes the main medium through which thought becomes de-contextualized.

The use of tools becomes increasingly embedded in Ryle's methodological framework, and in the case of BPD, where the functioning of self processes is impaired and states switches and dissociation predominate, then the joint construction of an SSDR becomes central to the therapeutic process. The therapeutic process is informed by Ryle's emphasis on human reciprocity and the intersubjective nature of the development of the self. When considering the impact of abuse and trauma Ryle clarifies his distinction between repression and dissociation.

The multiple self state model rests on making a major distinction between repression and dissociation. Repression is seen to operate at the level of the specific role procedures of Level 1; it results from intrapsychic conflict between individual wishes and prohibiting or threatening internal parentally-derived 'voices' and serves to avoid the anxiety provoked by challenging these, commonly through the elaboration of more submissive or avoidant interpersonal procedures, a process often accompanied by somatic symptoms. In contrast, dissociation represents the disruption of, or failure to develop, Level 2 connecting and sequencing metaprocedures. It is provoked by overwhelming emotional arousal, such as accompanies abuse, or by cues serving to bring such experiences to mind. A child exposed to repeated abuse may learn to dissociate deliberately. While serving to avoid emotional distress, such defensive dissociation is not in any way the result of intrapsychic conflict. In repression

a less forbidden or less provocative reciprocation is offered to an unchanging internal parental figure. An example would be the replacement of expressed anger by passive aggression or avoidance. In moving between dissociated self states, on the other hand, the roles of both self and other are altered, for example between patterns of bullying in relation to rebellion and patterns of ideal care giving in relation to need. The two processes of repression and dissociation may both operate in the same person, for in the course of development a harsh parent may both constitute an unmanageable external threat, provoking dissociation, and be internalized (in some states) as a threatening, judge provoking repression. (Ryle, 1997, pp. 36 - 37)

Taking into account the two processes of repression and dissociation it is the movement between dissociated self-states that becomes of significance. It is no longer sequential patterns of action, but a sequential movement from a state or a position of high risk towards an attempt to inhabit a protective self-state.

Ryle's therapeutic methodology changes from focusing on clinically significant reciprocal role procedures. This is deemed sufficient in cases where individuals have the capacity for contextual multiplicity. The aim with the SSDR is to collaboratively capture a description of the all self-states in the patient's repertoire, moreover; to aim to understand the sequential order of movement between self-states. The case example below is used in Ryle's book, *"Cognitive Analytic Therapy and Borderline Personality Disorder"*, (Ryle, 1997), this is provided by one of Ryle's colleagues, Hilary Beard who gives an account of the collaborative nature of naming self-states in the case of Elaine.

I suggested that it would be helpful to know about this loss of control and the changes of state she experienced, and she settled down to the task of describing these with great directness in a way which I came later to recognise as one of her strengths. The first "mood" she described was called "horrificed"; it was accompanied by images of animals being slaughtered: "I can't watch but I know its there....I've seen awful things....I want to stab myself and die they way they die." Later, we called this "the slaughterhouse ". A second "mood" was called "humiliated" and followed arguments: "it seems the only thing I can do to prove I'm not going back down is to try and commit suicide or cut myself..." Associated with this was the depressed mood of hopelessness, gloom and despair. It lead to self-cutting; "nothing on earth can stop me apart from someone hitting me; if only someone could flog all the badness and hatred out of me". Sometimes her partner was seen as an intimidating bully, making her feel intimidated and paranoid (a state with clear origins in her early life), but it was evident that she too could be this bully to herself and too others. She went on to summarize herself in terms of opposites: either as "a thing that curls up in the corner" or as "arrogant and awful". And finally, she was able to find one description of feeling good: one way of finding this was through her long-term interest in visiting the uncared-for and abandoned Lidos of London's parks. This state was symbolised by, and called after, a small glass globe which she would hold and look at: "it makes my mind feel good". (Ryle, 1997, p. 100)

The SSDR is in essence a psychological tool that takes into account the inherent problems brought about by dissociation, partial dissociation and repression. As a therapeutic methodology the reformulatory process involved in the collaborative construction of the SSDR, "offers an effective means of controlling and of using therapeutically the chaos such patients bring" (Ryle, 1997, p. 105). It starts from a position where there is an expectation that due to the processes of dissociation and repression that there will be a degree of what Holmes referred to as "narrative incompetence" (Holmes, 1998b). Generally, individuals will usually be able to provide clear descriptions of patterns of action and levels of expectations, and a vivid description of the affect associated with each state; however, relational memory might well be impaired. Clinically/therapeutically it is the therapist's task to primarily identify the role taken by the patient in the self-state, but it is also their task to initiate a dialogue about the warded off or dissociated reciprocal role. Ryle and Kerr comment,

It is often the case that both poles of the reciprocal pattern will be described as subjectively experienced states, as when both an abuser and a victim state are recognised, but in other cases only one pole will have been recognised as experienced subjectively, perhaps because the reciprocal is always perceived in, or elicited from (or in psychoanalytic terms 'projected into'), others. (Ryle & Kerr, 2002, p. 93).

With the inclusion of Vygotsky's activity theory into the CAT model, the SSDR becomes a psychological tool, or sign, that acts as a mediator that assists abstraction. The therapist may use the SSDR as a conceptual tool to facilitate the non-reciprocation of damaging reciprocal role procedures. Thus, this enables the relational experience of therapy to be a perceptually different experience for the patient. In the collaborative construction of the SSDR jointly created signs are brought to life. Leiman reminds us "sign meanings are created by the activities into which the sign is brought as mediator" (Leiman, 1995, p. 104), therefore in this context the SSDR becomes the tool through which the thoughts, or dialogue of isolated self-states becomes de-contextualized. In summary, as a psychological tool the SSDR acknowledges and actively uses the interpsychological territory of the therapeutic encounter to increase conscious awareness and facilitate the integration of dissociated states.

It may be concluded that Ryle's therapeutic methodology addresses the developmental aspects of the structure and processes of the self and clearly takes into account the impact of trauma and dissociation on these aspects. Moreover; it not only addresses the spatial nature of a multiple or dialogical self, but also addresses the reciprocal nature of a multiple or dialogical self and the sequencing of self-states. The SSDR is a therapeutic methodology designed to address psychopathology, however in the process it becomes a therapeutic methodology where psychopathology is clearly seen as a relational, social and cultural phenomena.

In therapeutic encounters with individuals where, due to traumatic early experiences, there are greater degrees of disturbance, the SSDR is a clinical tool unique to the CAT model. The SSDR can be described as a therapeutic methodology that increases the individual's capacity for conscious self-reflection and facilitates a more

integrated sense of self. Ryle considers self-reflection to be procedure in its own right, "which is derived from interactions from other" (Ryle 1997, p. 37). This will be a procedure that for some individuals may well only be available in a specific state/s, some of which might be avoided or dreaded states. The process of the internalisation of the reformulatory process in Elaine's case is described below, Ryle comments,

The process of her growing internalization of the reformulation, was summarized by her therapist as follows (the therapist's account is recorded in normal type, the patient's state and achievements in italics),

*\*Naming each state. Differentiating between different states. \*Describing feeling, images, words associated with all states, including those largely dissociated. Beginning to recognise states. \*Linking states and relating them to key figures and to symptoms. Some sense of continuity. \*Paths between states identified. More flexible, less disconnected. \*Differentiation of self from different states. Sense of an 'I' beyond the states. \*Clarity about what belongs to self, what to other. Sense of self as having control, possibility of getting what only others seem to have. \*Often can predict, control, avoid, alter, contain and soothe. Growing sense of power. State switches less frequent and intense. \*Hope and intense fear of loss. Separation anxiety.* (Ryle, 1997, p. 101)

In the account given by Elaine and her therapist, dissociated (and possibly repressed) aspects are now more to the fore. In the interpsychological territory of the therapeutic encounter, conscious awareness has been increased, isolated self-states show evidence of becoming de-contextualized and more integrated. Ryle's therapeutic methodology, namely the joint construction of the SSDR has enabled Elaine to develop the procedure of self-reflection. Elaine is able to describe the subjective experience of occupying more of the roles in her repertoire; this is beginning to strengthen her perception of herself as a unique and individual subjectivity. She appears to be on the threshold of becoming capable of revising early dysfunctional reciprocal role procedures and thus increasing the possibility that this in turn will enable her to adapt limiting self-management procedures.

## **7.5 CLOSING REFLECTIONS ON OF STATES OF MIND TO STATES OF BEING**

Theoretically, concerning the question of conscious awareness, Ryle concurs with Horowitz. In order to repair the damage to the fragmented self system, the therapeutic aim is to increase conscious awareness and facilitate integration. There is no question that there are a number of commonality between Horowitz states of mind and Ryle's states of being. At the core, for both Horowitz and Ryle there lies as a bedrock layer, a psychodynamic configuration, however Ryle adds other theoretical strata in addition to the cognitive and interpersonal strata added by Horowitz. These strata are strongly associated with Ryle's return to focus on the intersubjective nature of human consciousness and the role of reciprocity. Ryle states,

The CAT emphasis on the key developmental role of relationships as opposed to schema based upon representations of self and other is supported by observational studies of early development, for example the work of Trevarthen (Aitken and Trevarthen, 1997), which points to the innate, active search for social activity and communication that is evident from birth. (Ryle, 2005, p. 361)

In contrast, Horowitz has no conceptualisation concerning innate intersubjectivity, instead it is from interpersonal therapy that Horowitz directs his focus towards "interpersonal transactional patterns" (Horowitz, 1994, p. 184). Horowitz describes these transactional patterns in this manner,

The patient and the therapist each come to therapy with their individual repertoires of relationship models. As they interact they may develop new ways of relating. The patient learns from these new interactions by identification with the adaptive behaviour styles of the therapist, and by unlearning maladaptive models. The patient learns by review of old patterns of interaction and by planning future self-images and roles. Naturally, the patient is also engaged in, and learning from new interactions outside of therapy. This phase of discussion covers relevant patterns of change in self-images and role relationships. (Horowitz, 1979, pp. 103 - 104)

Ryle's understanding and inclusion of developmental theories conceptualisation of infants as having an innate intersubjectivity expands the conceptualisation of multiplicity. It is now no longer merely a question of how as individuals we learn to contain our multiplicity through the restructuring of cause-and-effect beliefs, or the syntheses of previous incompatible models, or indeed the assimilation of new schema into pre-existing schema. With states of being, rather than states of mind as conceptualised by Horowitz, for Ryle it becomes a matter of contextualised multiplicity. Ryle provides an explanation, "a state, in this approach, will be understood in relation to its reciprocal, whether this is internal or external, implicit or explicit" (Ryle, 1997, p. 27). With reciprocity it is now no longer a question of multiplicity being a number of patterns of thought, essentially absorbed in their own activity, but a focus on reciprocal role procedures.

With a return to reciprocity Ryle's model spirals back towards its earlier dialogical understanding, the notions of representations of the other fades more to the background. Ryle has now created a model that is more dialogic in nature rather than a model based on the concept of a self-contained individual mind. The very foundations of self and conscious thought are directly linked to joint activity with others that involves the use of conceptual tools, signs and language. This is not articulated in Horowitz model.

# *8 From the Forgotten Past of DST to a Contemporary Account*

In the previous chapter, Ryle returned to his early dialogical understandings focusing once again on the question of intersubjectivity. This was to expand his conceptualisation of multiplicity. In contemporary DST, Hermans and Hermans-Konopka also expand their conceptualisation of multiplicity, returning to focus once again on ideas related to movements in metaphorical space. These movements are seen to take place in a rapidly changing world, where the collapse of traditional homogenous societies take place in tandem with greater interconnections between cultures and shifting social boundaries. Technical aspects of the modern world influence these interconnections. What is of note in contemporary DST is the question of internal positions and external positions, and how tension and uncertainty create the phenomenon of an internal-external nexus.

## **8.1 CONTEMPORARY DIALOGICAL SELF THEORY**

Hermans and Hermans-Konopka have recently published a new work, namely, "Dialogical Self Theory. Positioning and Counter-Positioning in a Globalizing Society" (Hermans & Hermans-Konopka, 2010). In this work, they address the social processes in the formation of the self in an increasingly globalizing society. The work predominantly offers a cultural-anthropological view discussing the tensions, or certainty versus uncertainty created within the self in a world of global-local dialectics. To set the scene for the new theoretical juxtapositions the authors describe the process of tension and uncertainty in the following manner,

On the basis of the philosophical literature, we argue that the mind does not simply coincide with itself and the world. In order to find meaningful answers in uncertain situations the person has to interrogate himself in order to find the proper direction. The mind is involved in a series of proposals and disposals to itself that reflects the basic "imperfection of the mind", that is, the mind is a question to itself that cannot immediately be answered or a problem to itself that cannot immediately be resolved. This imperfection, which leaves room for the darker realms of the self (populated by "shadow" or "dis-owned" positions), strongly contrasts with the clarity and transparent unity

of the modern Cartesian concept of the self. The metaphorical movements from one position to another in the landscape of the self are ways of gaining understanding about the self in relation to the world. (Hermans & Hermans-Konopka, 2010, p. 8)

It is no easy task to understand Hermans and Hermans-Konopka's contemporary account as new formulations are liberally introduced with little to no reference to earlier use of the dialogical self concept. To provide a base line from which an understanding of their new work might be reached, we have to begin by stating the way they formulate as their point of departure the self's primordial involvement with a world in which there is an ever-increasing globalizing society. In a globalizing society, a dialectical process between the forces of globalisation and localisation is emphasised. This involves a compression of space and time alongside a greater extension of the self into space and time. Hermans & Hermans-Konopka resolutely state, "the self and identity can only be properly understood when their spatial and temporal nature is fully acknowledged" (Hermans & Hermans-Konopka, 2010, p. 120).

In a globalizing society, the spatial quality of the contemporary world is noted to be undergoing a radical change. Hermans' earlier reformulation of Jaynes' analog 'I' continues to be a central feature in contemporary DST; however, movements in a metaphorical space are enhanced by the collapse of traditional homogenous societies.

Due to ever diminishing homogeneous cultures, Hermans and Hermans-Konopka describe the contemporary individual as being on the interface of differing cultures and as a result they state, "the global-local nexus is not just a reality outside of the individual but is rather incorporated as a constituent of a dialogical self in action." (Hermans & Hermans-Konopka, 2010, p. 30).

The authors expand their understanding of the spatial nature of self by juxtaposing dialogical self theory with concepts from global systems theorists. In particular the work of Arjun Appadurai.

## **8.2 THE INCLUSION OF AN ANTHROPOLOGICAL VIEW**

Appadurai is a social-cultural anthropologist. In his account, due to disjuncture and differences in a global cultural economy, human imagination is expanded to comprise five dimensions. Hermans and Hermans-Konopka utilise a variation on Appadurai's five dimensions. I will set the scene to explain Hermans' inclusion of these variations into his contemporary account by providing a direct quote from Appadurai on the faculty of imagination.

If globalization is characterized by disjunctive flows that generate acute problems of social well-being, one positive force that encourages an emancipator politics of globalization is the role of the imagination in social life (Appadurai, 1996). The imagination is no longer a matter of individual genius, escapism from ordinary life, or just a dimension of aesthetics. It is a faculty that informs the daily lives of ordinary people in myriad ways: It allows people to



consider migration, resist state violence, seek social redress, and design new forms of civic associations and collaborations, often across national boundaries. This view of the role of imagination as a popular, social, collective fact in the era of globalisation recognises its split character. On one hand, it is in and through imagination that modern citizens are disciplined and controlled - by states, markets, and other powerful interests. But it is also the faculty through which collective patterns of dissent and new designs for collective life emerge. (Appadurai, 2001, p. 6)

With the concept of the self as a functional space without boundaries, the globalizing forces described by Appadurai enter and affect the contemporary self. Rather than adhere to concepts associated with "the specific trait-based idea of "culture" areas" (Appadurai, 2001 p. 8) primarily generated during the cold war era (Appadurai, 2001), he considers the creative abilities of social actors through imagination, defining this as social imaginary. Instead of a fixed, cultural architecture, with the faculty of social imaginary, cultural traits are replaced by the concept of social processes, or what Appadurai calls "process" geographies (Appadurai, 2001). Therefore having discarded the idea of cultural traits he focuses on "areas of human organization as precipitates of various kinds of action, interaction, and motion - trade, travel, pilgrimage, warfare, proselytization, colonization, exile, and the like" (Appadurai, 2001 p. 8) to develop the concept of dimensions of global cultural flow named scapes. Appadurai describes five particular areas of global cultural flow, called 1) ethnoscaples; 2) mediascaples; 3) technoscaples; 4) financescaples; 5) ideoscaples.

The influential phenomenon for Appadurai is the relations between, or the dis-junctive flows between, the five named dimensions defined as scapes. The relations between these scapes create a cultural field that facilitates globally imagined worlds. Access to globally imagined worlds ultimately leads to tensions and conflicts between nations and states, these power struggles have the capacity to initiate both beneficial and detrimental outcomes and are describes as the source that facilitates global flow. Appadurai has expanded Anderson's concept of "Imagined Communities" (Anderson, 1983), where community is described as a phenomenon that requires imagination because in order to be a community it must extend beyond immediate experience.

Hermans and Hermans-Konopka suggest that contemporary human beings have to react to globalizing phenomena, however, "rather than unidirectional impact of globalization on the self, a dialectic relationship between globalization and localisation can be observed" (Hermans & Hermans-Konopka, 2010 p. 76). For Hermans and Hermans-Konopka the process of living in a contemporary social context involves and encapsulates three levels, the global, local and individual. Appadurai's concept of social imaginary therefore is used as a rhetorical devise to emphasise that the dialogical self is extended over these levels.

Hermans and Hermans-Konopka state,

Appadurai (1990) distinguished between a variety of categories of global landscapes: ethnoscaples (immigrants, tourists, refugees, guest workers, exiles); mediascaples (newspapers, television stations, film production studios); tech-

noscapescapes (global configuration of technology, both mechanical and informal); financescapescapes (currency markets, stock exchanges, commodity speculations) ; and ideoscapes (ideology of states and counter-ideologies of movements; ideas about freedom, rights, welfare). Whereas in traditional homogeneous societies, technology, ideology, and media communication are to some degree integrated, they are widely separated and disjunctive in contemporary societies. (Hermans & Hermans-Konopka, 2010, p. 60)

Taking into account the impact of globalization, Hermans' core theoretical metaphor once again changes. The term imaginal landscapes of the mind is no longer viewed as an adequate means to define the complexity of the self. The functional space of a mind without boundaries in a contemporary society now includes global landscapes, therefore Hermans now redefines imaginal landscapes of the mind as a "society of the mind" (Hermans & Hermans-Konopka, 2010 p. 62). This may be regarded as direct transfer of Appadurai's model of social processes to the conceptualization of the self. Hermans and Hermans-Konopka suggest that the macrocosm of a globalising society is mirrored in the microcosm of the self.

This strategy of conceptual juxtaposition can also be seen in the account of the self's evolving. Appadurai states:

A new architecture for producing and sharing knowledge about globalization could provide the foundations of a pedagogy that closes this gap and helps democratize the flow of knowledge about globalization itself. Such pedagogy would create new forms of dialogue between academics, public intellectuals, activists and policymakers in different societies. (Appadurai, 2001, p. 20)

Likewise, the society of the mind is conceptualised as having a capacity (perhaps when honed and guided in therapy) to facilitate the democratization of dialogue between I positions/coalitions.

Whilst social imaginary "can create not only worship and charisma but also animosity and hate" (Hermans & Hermans-Konopka, 2010 p. 73), there is the potential for knowledge to be shared and exchange between I-positions, closing the gap as it were, or shifting the balance of power between positions.

### **8.3 SPATIALIZATION AND TEMPORALITY IN THE SELF**

Hermans and Hermans-Konopka do not confine themselves to a spatial account but instead aim to construct a "spatialization of the temporally ordered models of the self" (Hermans & Hermans-Konopka, 2010, p. 113). They describe the dialogical self as simultaneously containing the traditional, modern and post-modern selves.

In this process of "temporal spatialization" there seems to be some sort of parallel with Hermans' earlier work. During the narrative turn, temporality was introduced, it was central to the process of constructing an understanding of human experience. In the contemporary model, with the juxtaposition of Appadurai's cultural-anthropo-

logical view, the narrative plot in essence has been usurped, so to speak, by the global (*plot*) tensions. The concept of global flow replaces the narrative concept of there being a tension between stability and change.

The configuration of a dialogical self that simultaneously contains the traditional, modern and post-modern selves carries more of an interventionist feel. It will be recalled that during the integration of the narrative model that a set of reflective processes were added to the structural framework of the self confrontation method (SCM). This was done in order to accommodate the conceptual shift of the newly formulated temporal quality of valuations as self-narratives. Indeed, with the expansion of spatialization through the process of globalization as a contemporary conceptual shift, the dialogical model is described as being "a sufficiently strong model for the realization of dialogical relationships between different individuals, groups and cultures" (Hermans & Hermans-Konopka, 2010, p. 114).

## **8.4 OTHERNESS IN THE SELF, THE POSITION REPERTOIRE AND ITS DEVELOPMENT**

Considering the phenomenon of a compression of space that Hermans and Hermans-Konopka describe following their juxtaposition of their variation of Appadurai's five scapes of social imaginary, the spatial quality of the global world becomes more accessible. This results in a more complex repertoire of I-position,

The verb "positioning" is a spatial term. It refers to the process in which the self is necessarily involved when part of the world in which people *place* each other and themselves in terms of "here and now" and "there". When a person positions herself "somewhere", there are always, explicitly or implicitly, other positions involved that are located in the outer space around us or the inner metaphorical space. In this sense, I position myself as agreeing or disagreeing, as loving or hating, or as being close or opposed to another or to myself. An important theoretical advantage of the term positioning is that it can be used not only as an active but also a passive verb. From birth onwards we are *positioned* by our social environment (e.g., as a boy or girl, as black or white, as belonging to a majority or minority) and much of our active positioning can be seen as a monological or dialogical answer to these influences. We get engaged in dialogues or monologues when such positions become voiced positions that are heard or not heard, answered or not answered, and receive space for expression or not. (Hermans & Hermans-Konopka, 2010, pp. 8-9)

With greater diversity, there is also the potential for greater conflict.

### **8.4.1 Promoter position**

The increased complexity of the I-positions, now including the extra-psychic domains of the scapes in addition to the internal self-positions, requires some idea of how they are organized. The issue of hierarchy of I-positions was already addressed by

Hermans in the polyphonic version of the self (Hermans & Kempen, 1993). In the revised model, it appears in the idea of the promoter position.

The promoter position offers solution to the predominance of self-limiting I positions and assists in the process of the organisation of self. To introduce the concept of a promoter position, and the process of self organisation, Hermans and Hermans-Konopka discuss the case of Leo<sup>2</sup> (Hermans & Hermans Konopka, 2010). Leo has encountered a number of challenging life events; others attribute these to his 'personality'. Looking at the case from a dialogical self perspective, it would seem that the current predominant coalition of I-positions is acting as an obstacle to functional change. It will be recalled from chapter three that during the narrative turn the SCM was modified from a research tool that understood human consciousness from a first-person perspective, to a therapeutic tool that utilised a more interventionist approach. Temporality and reflection-in-action became central to the process of change. During the dialogical turn, as noted in chapter four, there were further additions to the SCM, which then developed into the personal position repertoire (PPR). The PPR acknowledged the spatial nature of the dialogical self. In the case of Leo the therapists adopt a more interventionist approach in order to facilitate a re-working of Leo's current predominate coalition, using future orientated questions to reveal and bring to the foreground an I-position that can facilitate an adaptive reorganization of the processes of self.

Hermans and Hermans-Konopka describe the case. Leo's colleagues have voiced their opinions concerning his "arrogant behaviour" (Hermans & Hermans-Konopka, 2010, p. 229) and his lack of empathy towards others, in addition, his girlfriend has cited these as being the very reasons for ending their relationship. Unable to let go of the relationship Leo stalks his ex-girlfriend and her new partner. Having been given several accounts of himself as an arrogant and obsessive individual, the 29-year-old Leo seeks out therapy. On entering therapy the "I as stalker" (Hermans & Hermans-Konopka, 2010, p. 229) is identified as being a position in Leo's internal domain, and it is reported as showing the highest correlation with the "I as avenger" (Hermans & Hermans-Konopka, 2010, p. 229) position. An investigation is conducted concerning past and present associations with the I as avenger position. In Leo's external space or position, his ex-girlfriend Laura is of particular significance. This significance is explored further using the self confrontation method (Hermans and Hermans-Jansen, 1995) and "I as dreamer" (Hermans & Hermans-Konopka, 2010, p. 230) position is discovered to be a background position that is also related to the external position that Laura held for Leo. A different voice emerges when the "I as dreamer position is explored further. The author's state,

After comparing the formulations from the two positions the therapist and Leo concluded that, from the perspective of the avenger, Leo's stalking behaviour was an act of restoring his self-esteem which had been threatened by Laura's decision to end their relationship. From the perspective of the dreamer, this

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<sup>2</sup> The original case study was written by Hermans in 2003.

behaviour could be understood as a way of attracting Laura's attention and to play the role of hero in her eyes. Although the dreamer was experienced by Leo as opposite to the avenger, the dreamer played a highly significant role in his behaviour towards his ex-girlfriend. The discussion between the therapist and Leo led to the insight that the stalker, avenger, and the dreamer formed a coalition in which the avenger was aroused in an effort to restore the threatened ideals of the dreamer. In the service of the unrealistic dreamer and the self-affirmative avenger, Leo became the stalker. (Hermans & Hermans-Konopka, 2010, p. 230)

It seems, then, that the dreamer represents a kind of meta-position in the coalition of the three problem positions that provoked Leo's stalking. Having established this understanding of the coalition Leo and his therapist then focus on positions that might be of relevance to his future development. On scanning the checklist (this is a list of common internal and external positions) Leo identifies "I as accepting" (Hermans & Hermans-Konopka, 2010, p. 231) as resonating for him. This new position now adopts a role in transforming the power-relations of the problematic coalition and is named as the promoter position that assists change when the I as dreamer position is able to form a coalition with the newly identified promoter position, (I as accepting). Hermans and Hermans-Konopka highlight as being significant that the I as dreamer position has become integrated with the I as accepting. They summarise in the following manner,

As a result of this (beginning) integration, his dreamer position lost much of its unrealistic and narcissistic quality, and became more focused on attainable goals. His formulations suggested that the accepting position helped him to cope with his aggressive feelings and childish fantasies and stimulated him to reach some higher level of development. (Hermans & Hermans-Konopka, 2010, p. 232).

The promoter position (I as accepting) has an effect of changing Leo's way of acting in other spheres of his life as well. The case example includes statements made by Leo from his I as accepting position, which are as follows,

Whereas Johnson [previous employer] reacted somewhat amused to my self-image (dreamer), I see now that I get respect from Jackson [present employer]; for example, my suggestions are followed and I get respect from the administration. (Hermans & Hermans-Konopka, 2010, p. 231).

In the case example, Leo recognised the "I as accepting" in the checklist of the self investigation. How did it become salient for him? Rather than offering a developmental account of the origins of the promoter position in therapy, Hermans and Hermans-Konopka provide a cultural-anthropological explanation citing the phenomenon known as "shape shifting" (Gieser, 2006).

#### 8.4.2 Shape shifting

Gieser studies the phenomenon in relation to dialogical self theory claiming that acts of shape shifting affect the configuration of the person's internal I-positions. He states,

I will present an interpretation of a religious phenomenon, shape-shifting, conceived of as movement of positions whereby an external position temporarily *becomes* a dominant internal position. I will argue that religious phenomena can modify not only the self-confrontation *method* or the *content* of the PPR, but also the *mechanisms* of the dialogical self. (Gieser, 2006, p. 444)

Gieser has drawn examples from Greenwood's "Magic, Witchcraft, and the Otherworld" (Greenwood, 2000), this paper discusses the practice of Wicca in the United Kingdom. Wiccans view the boundaries between the natural world and the spiritual world as permeable, Gieser describes the following process,

The Other-world is a 'macrocosm', which is mirrored in the 'microcosm' of this world. Accordingly, the world is mirrored in every single person: that is, every person acts as a microcosm in respect to the world, thereby embodying the whole world. If this is believed to be the case, then a change of identity is a change from one aspect of the self to another aspect of the self. Shape-shifting here is not necessarily a change between *separate* entities, it is a means of imaginative communication with the forces of that Otherworld (and thereby with oneself) to actually *become* part of a respective personalized force via meditation techniques and imagination, especially visualization techniques. (Gieser, 2006, p. 446)

Gieser suggests that Wiccans in general equate the Otherworld with the unconscious and that the process of shape-shifting is a vehicle to access the unconscious. In his summary, Gieser refers to the idea postulated by Greenwood that the ritual is used in order to counteract previous experiences of powerlessness.

The theme of empowerment is echoed in Gieser's second example of the practices of the Kuranko culture (Gieser, 2006). It describes shape-shifting as an "innate ability of a man" (Gieser, 2006, p. 449) in the case of Mohammad, an ex-soldier who has been demobbed and has become disaffected, cut off from his original community. Mohammad's account of his purpose in utilising his shape-shifting ability was an account of a means to extract revenge.

But you must have a purpose, such as destroying someone's crops. If someone offends you and you cannot take revenge by ordinary means you'll walk ahead of that person in the bush, change, then fall on him as he passes on his way back to the village. (Jackson, 1989, p. 110)

By adopting, temporarily, the shape of an elephant Mohammad was able to restore some of his sense of dignity. As well as a shift in the power dynamics, what Gieser highlights in the Kuranko culture is "persons exist only *in relation to one another*" (Gieser, 2006, p. 450), this "another" of course includes natural and spiritual phenomena.

Under the aegis of the accounts of shape-shifting extracted from Wicca and the case of Mohammad, shape-shifting is describes as a relocation of consciousness. As his point of departure from a psychoanalytic account of this phenomenon, aiming at a dialogical account Gieser states,

Within this frame-work, shape-shifting is a process whereby an external position (into which the shape-shifter had transformed) is given a voice (i.e. transformed into an I-position) and finally becomes a dominant internal position (during the process of shape-shifting) which suppresses all other voices. (Gieser, 2006, p. 453)

Illustrating the dynamic of the promoter position through shape-shifting, Hermans and Hermans-Konopka accomplish two things. First, shape-shifting seems to transfer the two domains of external and internal in the structure of the self. Secondly, it also has the power of generating a new hierarchy of I-positions. To illuminate this point a long quote from Hermans and Hermans- Konopka is required.

From a theoretical point of view Gieser analyses the process of shape-shifting as a dynamic relationship between two domains of the self: the internal and the external (or extended) domain. An external position (the animal as the object of identification) is transformed into an internal position ("I as animal"). As soon as the external position has been appropriated by the internal domain, it becomes so dominant that it suppresses all the other positions in the internal domain. In this phase of the transformation process, the powerful asymmetries between the positions are pushed to the extreme, resulting in a monological self. There is only one voice that reigns in the self, the voice of the person-as-animal. The shape-shifter believes that he has transformed himself into the reality of another being, which increases his strength and power to the utmost. After a period of shape-shifting, however, the new position loses its dominance and, receiving its place among a variety of other positions, it becomes a normal dialoguing partner in a multi-voiced self. The new position become stabilized as part of the repertoire, together with all the rewarding characteristics the shape-shifter attributes to it (power, control, and healing.) Although the new position has lost its absolute dominance in the self, it has the capacity to subordinate and influence earlier positions that were characterized by marginality and powerlessness (Gieser, 2006). (Hermans & Hermans-Konopka, 2010, p. 233)

It seems that, in this new phase, anthropological concepts are incorporated to account for two aspects of the dialogical self theory that have been important in the earlier versions of the model, i.e., the question of the internal hierarchy of the self, and secondly the nature of imagination. It may be recalled that valuations were constructed as the personally significant objects of consciousness in a Jamesian fashion, and when accompanied by the Jamesian conceptualisation of self-feeling a capacity for self-love and self-seeking was engendered. Originally, valuations were seen as the cognised

expression of personal experience with the nomothetically constructed affective components associated with the valuation seen as reflecting its personal meaning. In the course of identifying the affective components of valuations, Hermans identified a range of affective contrasts. This led him to postulate the notion that there were two basic human motives, these were defined as the self-enhancement motive (S motive) and the (O motive), a desire for contact and union. The person's repertoire of valuations was structured by way of these two motives. The valuations, however, were understood as intentional objects and the process of self-confrontation relating valuations with affects, was a structured means to reflect on them.

Furthermore, it may also be recalled that during the narrative turn, the two basic motives were linked to two basic themes in collective stories (Hermans, 1988 & Hermans & Van Gilst, 1991). Imagination was deemed an important component in the development of a narrative identity (Hermans & Hermans-Jansen, 1995). Juxtaposed alongside the Vichean concept of ingenium, the poetic and rhetorical aspects of ingenium led to imagination being defined as a powerful tool and a creative force in the process of stability and change. In addition, with the inclusion of Jaynes' concept of mind space (Jaynes, 1976), the external world became part of the inner, conscious experience of self reflection. This of course set the scene for decentralisation of the self and the introduction of the I-positions. However, in the polyphonic model they were still intra-psychic positions. The interplay between external and internal positioning is now elaborated by the "scapes" and shape-shifting, which adds a new element into the picture..

#### **8.4.3 The introduction of shimcheong**

In keeping with a cultural-anthropological view, Hermans and Hermans-Konopka extend the understanding of affects to the social domain by introducing a Korean cultural/vernacular concept called *shimcheong* (Choi & Kim, 2004). This particular term is described by Choi and Han in their paper "*Shimcheong* Psychology: A Case of an Emotional State for Cultural Psychology" as "an indigenous emotional state, which plays critical roles in interpersonal relationship making in Korea" (Choi & Han, 2008, p. 206). "The term *Shimecheong* consists of two parts: *shim* meaning mind and *cheong* meaning affection" (Hermans & Hermans-Konopka, 2010, p. 284).

Choi and Han (2008) view this as primarily being related to dyadic relationships, it is a process that maintains relational harmony through the subjugation of individuality. A further account from Choi and Han will clarify this further.

Interactions based on "from one mind to another" occur most frequently between family members. Parents have developed the ability to read their children's mind and to act accordingly even when the children do not unfold explicitly their inner feelings. Children also behave in the considerate ways of their parents' wishes and desires although these are not explicitly stated. Ability to read each other's *shimcheong* unspoken outwardly and to react accordingly is well-developed in the parent-child relationships in Korea (Choi & Kim, 1999, 1999b). Let's take an example of *shimcheong* discourse between son and mother (Choi, Han & Kim, 2007):



On a rainy day, a mother was waiting for her son coming back from school with an umbrella for him at a bus stop. Finally, the bus arrived and the son got angry on seeing his mother. "You shouldn't have come out here with the umbrella for me". The mother replied, "My baby, sorry about that".

Superficial contents of this discourse are constituted by a complaint made by the son about his mother and an apology made by his mother. However, this dialogue illustrates a typical case of *shimcheong* exchange. The son must be grateful for the considerate behaviour of his mother. Nonetheless, the son hides his real *shimcheong* of gratitude by getting angry with his mother. The mother also conceals her true *shimcheong* of being disappointed at her son's blame just apologizing to him. In this episode, both parties have exchanged the mind of caring implicitly. (Choi & Han, 2008 p. 215)

In *shimcheong*, Hermans and Hermans-Konopka attempt to overcome some traditional dichotomies and restrictions in Western psychology, such as cognition and emotion, self and other, internal and external, and finally, space and time.

Because *Shimcheong* implies (shared) emotions, it takes place in a common space where the other and the self meet and, moreover, where the internal and external positions create a platform for the emergence of *we-positions*. Conceived in the way *Shimcheong* takes into account the position history and context of the parties involved. These possibilities of self and identity pose a challenge to the Western concept of self-esteem. The question is this: is it possible to develop forms of self-esteem that go beyond individualism, as typical of the modern model of the self and generate *we-positions* that function in such a way that the costs of the pursuit of individualistic self-esteem are reduced? In our view, this question can be answered only by theories that go beyond the container view of the self and acknowledge the fundamental otherness of self and identity. (Hermans & Hermans-Konopka, 2010, p. 287)

With the inclusion of *shimcheong* focus seems to be shared, implicit emotion. This understanding is quite remote from Hermans' original conception of affects as signs of persons' internal positioning with regards to their valuations. However, *shimcheong* echoes the tension between the two basic motives of self-enhancement and longing for union, played out in human relationships. The illustration suggests a communicative resolution that seems to preserve the differing points of view (to the umbrella) while, implicitly, preserving the union between son and mother.

This description of "a complex cultural emotional state operating in Korean society" (Choi and Han, 2008, p. 219) seems somewhat contrived in the reformed model. The shared implicit, rather than reciprocal emotion of *shimcheong* is a theme that is continued in their account of dialogical love.

## 8.5 DIALOGICAL LOVE

Dialogical love (Hermans & Hermans-Konopka, 2010, p. 295) has less of a temporal quality as it is described as a phenomenon linked strongly to the immediate and present moment. Where dialogical love is present, the process of giving and receiving is no longer seen as separate actions, but instead seen as actions that coincide. Hermans and Hermans-Konopka describe love as an emotion that has the capacity to be "spatially bi-directional" (Hermans & Hermans-Konopka, 2010, p. 299), however, dialogical love transcends the bi-directionality and increases its spatial qualities as both internal and external I-positions associated with the loved one are described as being taken into "the deeper regions" (Hermans & Hermans-Konopka, 2010, p. 296) of the self.

The loved one opens new doors through which new spaces become accessible, which in turn lead to new experiences that give strong innovative and transformative impulses to the self and its further development. Through this two-step extension, the loved one becomes a central position in the self and is experienced as an important promoter of the lover's development. (Hermans & Hermans-Konopka, 2010, p. 297)

Hermans and Hermans-Konopka seem to reinforce the idea that dialogical love is solely conceptualized as an adult-to-adult phenomenon by using an extract from an unnamed man's journal, written during a cycling trip when he is temporarily apart from his girlfriend. The salient point they wish to raise is that due to the love he feels for his girlfriend he experiences his trip not only through his own eyes, but also through hers.

During my bike trip some days ago, I looked with intense interest at the horses, elegantly moving in the meadows near the river. It occurred to me that they aroused more interest in me than ever before. I enjoyed their strength and beauty and I looked at them with love. After a while I became aware that Laura [his girlfriend] was looking at the horses through my eyes...When I continued my trip, I was conversing with her in my imagination and I expressed my love to her, almost silently speaking sweet words. While I was doing this, I looked at the gentle rolling meadows with the majestic mountains at the background. It was as if she was merging with this natural environment and was answering me through its expressive beauty.

Later, when I was home, I felt a strong urge to know more about her family, her father, her mother, brother, and sister. What did they do in the past? How were they connected with her? (Hermans & Hermans-Konopka, 2010, p. 296)

The above account of the bike trip is a description of approbation of Laura's I-positions. The diary writer adopts her position to the horses rather than his own (or his "pre-dialogical love" position). Hermans and Hermans-Konopka describe dialogical love as being central to the process of change, as it is "a space-providing emotion par excellence" (Hermans & Hermans-Konopka, 2010, p. 308). The promoter position receives here a new aspect. It now appears as an external one, which mediated by love, becomes internal.

## 8.6 SUMMARY

In the most recent reformulation of dialogical self theory, real positions in the landscape of the mind are superseded by phenomena such as scapes, shape-shifting, the arousal of *shimcheong* or *we-ness*, and the creation of shared emotion. This reframing facilitates a self, capable of achieving relational and emotional harmony through movements from self-limiting emotional positions, (such as Leo's aggressive feelings) to more benign emotional positions.

The anthropological view enforces a reformulation that results in a movement away from Hermans' original phenomenologically informed analysis of consciousness. In the contemporary account, what appears to come to the fore are the metaphorical movements resulting in an internal-external nexus where self-other distinction is temporarily lost.

From my reading, this internal-external nexus appears to facilitate some form of projective identification. In order to stress the nature of this phenomenon I will appropriate Bion's account of 'parasitism' (Bion, 1965). A direct citation from Bion provides an account of this phenomenon "The patient draws on the love, or benevolence of the host to extract knowledge and power which enables him to poison the association and destroy the indulgence on which he depends for his existence" (Bion, 1965, p. 28). This citation aptly describes the destructive nature of Bion's description of parasitism. In Hermans and Hermans-Konopka's anthropological account, projective identification and /or parasitism is more benign in nature. The invasion of the 'other' seems primarily aimed at the extraction of the power and knowledge of the 'other' in order to overcome uncertainty created by global and local dialectics. The tensions inherent in the global-local nexus seem to alter the ability of I-positions to construct meaning. The authors claim that with an ever-increasing complexity to self, that there are some positions that hold no meaning; the authors define this as a place of absurdity. Uncertainty therefore acts as a force that causes the multiple dispersed self to seek yet another part, there is continued movement between certainty and uncertainty. Hermans & Hermans-Konopka's contemporary account of self is seen to present a direct challenge to the concept of the Cartesian unitary self. The authors state,

The dispersed self is basically uncertain because it is never complete at any moment in time and needs "another part of itself" in order to arrive at some clarity in its relation to itself and the world. This uncertainty strongly contrasts with the Cartesian self that results from the search for complete certainty, expressed in the famous dictum *Cogito ergo sum* ("I think therefore I am").(Hermans & Hermans-Konopka, 2010, p. 135).

In this description there remains a quality of a fugit amour, however the unreachable other become accessible through a form of projective identification which is used to temporarily alter the "imperfection of the mind" to gain a new understanding or form a new meaning.

# *9 From the Forgotten Past of CAT to a Contemporary Account*

Chapter seven provides an overview of Hermans and Hermans-Konopka's anthropological view in which the authors are able to conceptualise the basic imperfections of the mind in which a series of proposals and disposals occur. The imperfect mind contains space to incorporate other positions, or indeed shadow or disowned positions found within a world of global-local dialectics, and due to transitions to moments of uncertainty is compelled to find meaning. Rather than dialectics, tensions and movements between certainty and uncertainty being seen as the source for ontogenesis of the self, CAT in contrast relies on the social origin of the self in reciprocal actions. The concept of the Cartesian unitary self is also challenged by CAT's conceptualisation of a dialogical self. In CAT, the focus and challenge is directed to the Cartesian notion of centrality and independence of the thinking self (Ryle & Kerr, 2002). Ryle and Kerr state, "in essence, the dialogical approach replaces the 'I think, therefore I am' of Descartes with 'We interact and communicate, therefore I become'" (Ryle & Kerr, 2002, p. 59). Ryle and Kerr consider the development of the self in a socially situated interpersonal context, considering how this influences and shapes the development of higher mental functioning.

## **9.1 CONTEMPORARY COGNITIVE ANALYTIC THERAPY**

In an attempt to describe and discuss the nuances of contemporary CAT, which has attempted to integrate cultural, developmental, dialogical, and semiotic understandings, I will mention, perhaps for some, a familiar game, called the "Minister's cat". To briefly explain, this is a game to help children increase their language skills. Players will take turns to use an adjective to describe the cat's qualities, running through all the letters of the alphabet. For example, the Minister's cat is an adorable or an abominable cat. In keeping with the game, to describe CAT (in its contemporary form); an adequate description would be to say it is now a transformed CAT. The (undeveloped) dialogical understanding outlined in objects relations theory has been made more robust with the inclusion of Vygotskian activity theory (Ryle, 1991), and further enhanced by the inclusion of the Bakhtinian understanding of sign mediation with Winnicott forming the bridge between the two, (Leiman, 1992).

In a number of ways, it feels genuinely legitimate to describe contemporary CAT as a transformed model. In placing emphasis on the ontogenesis of self, viewing the development of self as a social phenomenon, CAT has developed a number of conceptual ideas that add to and enhance the voice of “critical psychology” (Billig, 2008, p. 2) and acknowledge, that as human beings we are not separate from the “social processes of history” (Billig, 2008, p. 2). The historical process of its own development however means that the model contains vestiges of its earlier monadic views of self, from conceptual juxtapositions with cognitivist, attachment seeking and humanistic understandings of the self (Pollard, 2000, p. 4). Ryle’s focus has been directed, at different points in the development of CAT, to the sequential and reciprocal nature of the self, and indeed, it is the notion of a reciprocal nature of self that in many ways lies at the heart of contemporary CAT. A sign of this is the popularity of the word “relational” in the professional discussions among CAT therapists. In what follows, I will try to elucidate some of the complexities underlying this qualifying attribute that is used to characterize the model.

Notwithstanding many transformed aspects of the model, conceptual tensions related to monadic views of self remain; for example, the cognitive view of sequencing continues to impede the description of human activity in truly reciprocal terms. My account of contemporary CAT highlights two attempts, namely the approbation of the Vygotskian idea of sign-mediated action and the zone of proximal development and secondly, the attempt at describing the multiplicity of the self by the multiple self state model (or the MSSM), which partly addresses the Bakhtinian notions of dialogue and voice.

## **9.1 MOVEMENT TOWARDS AN UNDERSTANDING OF SIGN-MEDIATED ACTION**

With the ongoing integration of cognitive and analytic ideas, having turned, in the third integration away from a focus on the sequential organisation of action back towards the key role of relationships, Ryle turned to pursue an increased understanding of the development of higher mental functioning. This was now however to be considered in a social context.

Throughout the historical development of the CAT model, a clear thread running through Ryle’s work is his quest to understand the structure of self. In studying the epidemiology of psychological distress this quest has held a bias towards “abnormal emotional and personality development, and of how these may be traced back to the earliest stages of life” (Ryle, 1991, p. 312). Ryle’s understanding, even in his very early work, appears to be based on viewing this as a relational, social and cultural phenomenon. With the inclusion of activity theory, the development of the infant is no longer defined in individualistic terms, but in a socially situated interpersonal context. It is the quality of the relationships and joint activity with caregivers, or indeed that which is absent in the relationship and joint activity with care givers, that provide the scaffolding for individual development; moreover; it is within this context of joint activity that distinctions of the self are formed through the acquisition of reciprocal roles.

In order to expand on Ryle’s integration of object relations theory with Vygotskian activity theory it is perhaps helpful to refer to Ryle’s description in his paper “Object

relations theory and activity theory" (Ryle, 1991) of Vygotsky's interest in understanding higher mental functions. In this paper, Ryle reminds us of Vygotsky's "non-dogmatic Marxism" (Ryle, 1991, p. 311) and his aim to develop a Marxist psychology. Based on the concept of historical activity, Marx discusses the transformative nature of tool use for societal development and the emergence of language. This was to be the foundation of Vygotsky's understanding of sign mediation in his formulation of signs as psychic tools (Silvonen, 2010). A salient quote from Silvonen is required in order to understand Vygotsky's primary account of sign mediation; this was given in the time when he moved away from his early socio-behaviourist understanding of consciousness (Silvonen, 2010).

Vygotsky conceptualised in the first phase of his cultural-historical theory sign mediation in terms of psychological tools as instruments. This was also the conceptual background to Vygotsky's experimental methodology. The method of double stimulation (Luria & Vygotsky, 1992; Sakharov, 1994, Vygotsky, 1987) is influenced by the assumption that secondary signs included in the psychological operations are instruments or tools for the acting individual. Internalization, according to this interpretation, is a direct process of moving the external sign-tools into internal ones. Leontyev, in his 1931 major study of memory, makes the point clear; 'Only through a kind of process of "ingrowth" are they converted into internal symbols' and, in the way into higher psychological functions (Leontyev, 1981, 363). (Silvonen, 2010, p. 9).

This Vygotskian account of sign-mediation is required in order to review Ryle's use of activity theory. It may be helpful to reiterate that Ryle does not view himself as a judicious builder of psychological theory; instead, he has adopted a pragmatic approach assimilating concepts and ideas that made sense of his clinical approach/experience. In my reading of Ryle's juxtaposition of activity theory with object relations theory there appears to be two aspects of relevance. One is to address the ontological question of human activity and the second is to move away from a "schematic representation of internal structures" (Ryle, 1991, p. 309).

Sociogenesis is a fundamental principal for Vygotsky. His socio-genetic law states, "Every function in the cultural development of the child appears on the stage twice, in two planes, first, the social, then the psychological, first between people as an intermental category, then within the child as an intramental category" (Vygotsky, 1997c, p. 106). It may be recalled, that originally, Ryle's concept of reciprocal roles represented a Fairbairnian form of intersubjectivity; this was followed during the cognitive turn, by a representational understanding, where reciprocal roles were seen as templates (and accordingly named reciprocal role procedures).

Vygotsky's socio-genetic law provides a distinctly social origin of the formation of primitive reciprocal role procedures (Ryle, 1991). On this basis, Ryle considers activity theory as an addendum to the procedural sequence object relations model (PSORM). It is hard not to view this as the germ of a new theoretical understanding. The Vygotskian account of activity theory with sign mediation as a general concept seems to provide a sort of theoretical glue between Ryle's early phenomenologically informed analyses of the intersubjective nature of human consciousness with the sequential patterns

of activity, (the focus during Ryle's cognitive turn). With the inclusion of Vygotsky's activity model Ryle is able to stress the primacy of social experiences, and in addition the idea of psychological tools in relation to cognitive development.

Ryle describes his early formulation of the procedural sequence model (PSM) as an attempt to take concepts from psychoanalytic therapy and cognitive and behavioural therapy (Ryle, 1991), to achieve a cross fertilisation between these two approaches, to make a restatement in cognitive terms. With the inclusion of activity theory, Ryle's seems to continue to aim to reinforce this union. It will be recalled, (chapter five) that, in the first integrative phase, Ryle focused on mother-baby and/or husband-wife pairs. The notion of reciprocity and the influence of social phenomena have historically been axiomatic to Ryle's development of theory and clinical practice. The primacy of social and historical experience of the formation of higher mental functions contained within Vygotsky's account act as a stepping-stone towards Ryle's earlier restatement of object relations ideas of personality development. Activity theory seemed for Ryle to enhance the developmental account offered by object relations theorists. Ryle states,

In developing the procedural sequence object relations model, the first aim was to find a way of integrating the ideas and practices of different approaches to psychotherapy and the second was to place psychotherapy in a broader theoretical setting. Neither cognitive-behavioural nor psychoanalytic theories are free from serious reductionism in their accounts of human experience, whereas activity theory, however patchily developed at present, proposes a view of individual development which places man in his full human and historical context. (Ryle, 1991, p. 315).

However, Ryle not only attempted to place humanity in its historical context, he extended "activity theory to earlier ages (with a bias towards abnormality)" (Ryle, 1991, p. 314). Therefore, with the inclusion of activity theory, Ryle can ground the ontological development of personality in a cultural and social milieu. In his summary of the inclusion of activity theory in the CAT model, Ryle states,

Vygotsky was concerned (in a way that Piaget was not) with the 'highly charged experiences of intimate relationships' of the child because of the emphasis he placed on the adult's role in the process of intellectual growth through internalization, and he was interested (in a way that psychoanalysts are not) in the absolute importance of object relations (i.e. sign-mediated joint activity) for culturally shaped cognitive development. (Ryle, 1991, p. 315).

## **9.2 ZONE OF PROXIMAL DEVELOPMENT (ZPD)**

Activity theory, with its emphasis on intellectual development resulted in a pedagogical turn in CAT. As Vygotsky refined his own understanding, higher psychological structures very clearly became defined as relational and cultural creations and indeed, in order to emphasize this phenomenon Vygotsky introduced the construct of the zone of proximal development (1978). With the inclusion of activity theory into

the CAT model, the maxim for an understanding of the development of personality, and indeed the maxim for the work of therapy became the Vygotskian concept zone of proximal development (Ryle & Kerr, 2002), henceforth referred to as ZPD.

Ryle's interests in the sociogenetic roots of development led him to consider the work of Jerome Bruner, an American psychologist. There is once again an interweaving of psychoanalytic and cognitive concepts. Ryle links Bruner's ideas on internalization with those of Vygotsky, both hold the idea that sociogenesis is the fundamental principal in the process of internalization. Bruner cites "curiosity" (Bruner, 1966, p. 114) as a fundamental human attribute, "man is born into a culture that has as one of its principal functions the conservation and transmission of past learning" (Bruner, 1966, p. 113). For Bruner a unique capacity associated with human beings is not only their curiosity and capacity to learn, but also the capacity to pass on higher skills and knowledge (Wood, Bruner & Ross, 1976). In their paper "The Role of Tutoring in Problem Solving", (Wood, Bruner & Ross, 1976) the authors formulate a "theory of instruction" (Wood, Bruner & Ross, 1976, p. 98) called "the 'scaffolding' process" (Wood, Bruner & Ross, 1976, p. 98). Scaffolding is seen as essentially the processes through which children learn and increase their cognitive capacities, enabling them to problem solve, or complete tasks that are more complex. In order to pass on knowledge and higher skills, it is the adult's role to stimulate and encourage the child.

Bruner's concept of scaffolding is, in CAT terms, understood as a framework, for "the 'learning' involved in personality development" (Ryle & Kerr, 2002, p. 42). In the process of understanding the formation and adaptation of self processes, Ryle and Kerr highlight three points, the latter two are seen as central to the adaptation of limiting early self processes. The three points described by Ryle and Kerr are "(1) 'scaffold' learning in the patient's ZPD (perhaps better labelled here as the zone of proximal personality development ZPPD), (2) provide a significant empathic relationship in which (3) appropriate mediating 'tools' are created" (Ryle & Kerr, 2002, p. 42). In order to understand this rather compressed citation, more information is required. In what follows, I will try to elucidate further.

A modified version of Bruner's concept of scaffolding and a modified version of Vygotsky's concept of ZPD suggest, the facilitating environment in which personality develops in a milieu of relational experiences, and the perceived meanings of the artifacts and language contained within the individual's exposure to the available culture/s. Of primary importance is the style in which this scaffolding is supplied by the caregivers. In this context, the crucible for personality development resides in protoconversations orchestrated between the caretaker in relation to the infant. In this arena, there are transitions of values, assumptions and meanings, which become the structures underlying conscious thought. However, because protoconversations "and the reciprocal role relationships they embody" (Ryle & Kerr, 2002, p. 41) are mediated by "prelinguistic mediating tools" (Ryle & Kerr, 2002, p. 41) they are not in themselves open to conscious reflection, although, collectively, they act as the foundation for conscious thought. This is of marked significance for the developing sense of self as it may come to contain "restrictions and distortions" (Ryle & Kerr, 2002, p.42), and indeed "inherited" perceived meaning/s of which there is little, if any, conscious knowledge or understanding. This theme is present in some of Ryle's earlier writing and is particularly evident in the statement that "nothing is more effective as a social



control device than giving an individual a description of himself that confines his self-understanding to the terms his society allots him.” (Ryle, 1982, p. 7).

In therapy, there is not only an aim to restore and transform meaning, but also to bring to awareness procedural description of any identified restricting or damaging procedures. With new self-knowledge, comes an increased capacity for self-reflection, no longer is the individual’s self-understanding imprisoned in the terms allotted by his ‘society’. Therefore, scaffolding in this sense becomes an important concept concerning the processes involved in psychotherapy. The ‘scaffolding’ provided by the therapist must address these restrictions and distortions and use timely and appropriate interventions to ‘scaffold’ clients’ development and increase their capacity for new self-knowledge/ self-reflection. In CAT terms, the ZPD is seen as a reciprocal window of opportunity for revision of earlier higher psychological functions, or indeed acquisition of new higher psychological functions.

The following quote nicely summarises the Vygotskian inclusions described above.

While the shaping of personality in terms compatible with society is a necessary and inevitable process, there are some societies, or some sections within societies, and some families, and maybe some therapies, in which compliance to social norms leaves little room for individual exploration. Their scaffolding imposes narrow solutions and fails to provide the materials for personal learning. Seen in this way the concept of the ‘false self’ implies a restricted sense of self and, given our quintessentially social character, a consequent sense of inauthenticity or not being ‘in dialogue’. It suggests that the concept of the ‘false self’ may be seen as a shorthand for a certain group of RRs (*reciprocal role procedures, my addition*) which result in the features described above, including the critical feature of being ‘out of dialogue’ with self and others. (Ryle & Kerr, 2002 p. 57)

Whilst this provides a socially informed account of the formation of self, it does not provide a truly reciprocal, two-way account. Emphasis on the “quintessentially social character”, in my reading, maintains a representational flavour of something being given to, rather than providing an account of a mediated, truly, reciprocal phenomenon.

### **9.3 REVISION OF THE MULTIPLE SELF-STATE MODEL: THE INCLUSION OF DIALOGUE**

The second significant feature of contemporary CAT, namely plurality of self, as conceived of in the revised multiple self-state model, or the MSSM, and the inclusion in CAT theory of the concept of voice/s comes terminologically close to DST.

Within the multiple self-state model (Ryle, 1997), Ryle addressed the impact of adverse early experiences in relation to the developing self. The difference between normal development of the self and abnormal development of the self was originally attributed to the difference between those individuals that had well integrated self systems, and those whose self systems had developed in the context of periods of partial or full dissociation. With the inclusion of the sociocentric view, reciprocity

now also becomes a pivotal point of the infant's psychic development, but in addition, it paves the way for mental processes to be articulated in terms of internal dialogue.

To explicate an understanding, further interpretation of Vygotsky's non-dogmatic Marxism is required, as elaborated by Cheyne and Tarulli (2005) in their way of relating Vygotsky's theory of internalisation with the Bakhtinian concept of voice. Cheyne and Tarulli (2005) remind us that a by-product of Vygotsky's Marxist psychological concept of cultural-historical development is the "progressive evolution and internalization of control and mastery of action and production" (Cheyne & Tarulli, 2005, p. 136). For Vygotsky there is a reciprocal transformation, due to inner speech, of the master-slave or supervisor-subordinate relationships (Vygotsky, 1981). Cheyne and Tarulli draw our attention to the power differential in this reciprocal relationship and its role in dialogue. This other is described as "not an interlocutor, but as an important presence: an authoritative voice" (Cheyne & Tarulli, 2005, p. 137). In viewing Vygotsky's concept of the ZPD, not only through the lens of the scaffolding (Wood, et al, 1976), but in addition, through the Bakhtinian concept of voice, Cheyne and Tarulli emphasise a divergence between Vygotsky's concept of other and Bakhtin's concept of other (Cheyne & Tarulli, 2005). The point of departure for Bakhtin is that the other does not "occupy the same epistemological space" (Cheyne & Tarulli, 2005, p. 134), the epistemological space for the other in Bakhtinian terms must essentially remain different<sup>3</sup>. A direct citation from Bakhtin is required to elaborate this point of departure.

In what way would it enrich the event if I merged with the other, and instead of two there would be now only one? And what would I myself gain by the other's merging with me? If he did, he would see and know no more than what I see and know myself; he would merely repeat in himself that want of any issue out of itself which characterizes my own life. Let him rather remain outside of me, for in that position he can see and know what I myself do not see and do not know from my own place, and he can essentially enrich the event of my own life. (Bakhtin, 1990, p. 87)

In viewing Vygotsky ZPD through the lens of scaffolding literature and Bakhtin's concept of utterance, Cheyne and Tarulli produce an extended view of the ZPD. They introduce three dialogical genres. In Magistral dialogue, the other appears in an authoritative position, Socratic dialogue epitomizes, the questioning other, and in Menippean dialogue, the other is presented as a rebellious, carnival-like other (Bakhtin, 1981, 1986).

With this extended view of the ZPD, the concept of internal dialogue/voice/s becomes appropriated into the CAT paradigm. Bakhtin's dialogical genres become devices, which express the possible structures of early scaffolding.

The internal dialogue of psychotherapy patients inevitably bears traces of their childhood scaffolding. Some bear signs of the childhood internalisation of harsh

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<sup>3</sup> A brief explanation of epistemology is required. Epistemology is the branch of philosophy that studies the theory of knowledge. It advocates a particular focus on methodology and validity in terms of adequate (true) or inadequate (false) knowledge.

‘Magistral’ scaffolding (or in more extreme cases of persecution and cruelty); others may convey the chaos and confusion of an essentially tragic ‘Menippean’ revolt against such harshness and others again show the lack of structure consequent upon the absence of adequate scaffolding. (Ryle & Kerr, 2002 p. 45).

The variations of early scaffolding are encapsulated within three types of discourse, Ryle and Kerr (2002), in adopting Cheyne and Tarulli’s definitions describe the nature of these voices in the following manner.

The voice of Menippean dialogue is described (Cheyne & Tarulli, 1999) as a mocking and cynical questioning after the Menippean satire which Bakhtin considered and associated closely with the notion of carnival. The ‘Magistral’ voice provides a restrictive scaffolding which imposes compliance on the pupil or initiate. In the ‘Socratic’ form of dialogue the scaffolding is less rigid; the first voice (parent teacher etc.) will question the second (child, pupil) but may in turn be questioned. (Ryle & Kerr, 2002, p. 45).

## 9.4 SUMMARY

The concept of voice now replaces the notion of organisation of self systems. Although some aspects of self may remain poorly integrated, this becomes a dialogical phenomenon. It is now attributable to the structure of internal dialogue, namely the nature of the dialogical relationship/s to their addressee/s. In their conceptualization, social and internal psychological processes mutually influence each other in a dynamic way. Ryle and Kerr (2002) adopt this Bakhtinian quote to emphasise the social nature of consciousness and the self.

I am conscious of myself and become myself only while revealing myself for another. The most important acts constituting self-consciousness are determined by a relationship towards another consciousness (toward a thou)....not that which takes place within, but that which takes place on the boundary between one’s own and someone else’s consciousness, on the threshold....a person has no internal sovereign territory; he is wholly and always on the boundary; looking inside himself, he looks into the eyes of another or with the eyes of another. (Bakhtin, 1984, p. 287).

It becomes the task of therapy to provide new scaffolding to counterbalance the Magistral or Menippean internal dialogue, this requires movement away from reciprocal relationships based on power differentials and hierarchical structures and should be essentially Socratic in nature (Ryle & Kerr, 2002).

The concept of reciprocation to some degree in contemporary CAT has become interchangeable with relational processes; this begins to affect and cloud the idea of reciprocation as an inherent aspect of the self. The reciprocal view of human activity, and indeed the nature of the objects that mediate intra psychic patterns are not in any way defined in this particular citation.

# *10 Conceptual Relationship Between DST and CAT?*

History is important. If you do not know history it is as if you were born yesterday. And if you were born yesterday, anybody up there in a position of power can tell you anything and you have no way of checking up on it.

Howard Zinn

The author's endeavour has been that of undertaking a piece of theoretical research. This was inspired by some degree of confusion concerning what was actually meant by the term 'dialogical self'. From my reading, I was aware that dialogical self theory (DST) and cognitive analytic therapy (CAT) provided accounts of a 'dialogical self'. Was there any relationship between these two accounts? Generally, degrees of confusion appeared to be present, this is evident in the statement made by Stam, "not everyone means the same thing by dialogue or dialogical self" (Stam, 2010, p. 300). In order to address the confusion there seemed to be a need to study the conceptual history of each of these models in order to understand each models approach to the self. In the process of addressing the conceptual history of each of these models, a form of polyphonic account seems to have emerged. Contained within this thesis is my reading of the theorists/theories that influenced Hermans and Ryle. Borrowing from Sullivan's (2012) ideas in order to describe the process, in undertaking a historical analysis, in re-examining, from my point of view, the concepts that influenced the development of DST and CAT, this has involved a process of "re-accentuation." "Re-accentuation refers to the process of overlaying a new value or tone to a previously intoned concept or idea...when someone else's words become part of our own, then this involves putting a new value on these words (or re-accentuating them)" (Sullivan, 2012, p. 135). Therefore, whilst we may find a number of terms and concepts that sound similar in DST and CAT, in studying the historical epochs of each of the models, they have far less in common than there may first appear. Re-accentuation brings to light new values and although terms may be similar, the whole theoretical structure in which they operate is markedly different. When historically informed in this way, making points of comparison becomes problematic. In order to continue to try to do justice to both models I will not attempt to make direct comparisons, instead I will discuss points of convergence and divergence between the two models.

## 10.1 EARLY FORMULATIONS IN THE MODELS

Human motivation and achievement, coupled with development of knowledge of the self, namely the individual's understanding of their subjective experience, was Hermans' starting point. Hermans wanted to find a means to gain insight into the client's world, and through this insight develop a means of contributing to the individual's life (Hermans, Fiddelaers, de Groot & Nauta, 1990). It will be recalled from chapter two, that he saw himself as a partisan involved with assessment but detached from the process of change. These questions arose in the context of psychological research.

In the original model, through the utilisation of Allport's concept of values, Hermans postulated values as intentional objects that were construed within the act of valuation. Hermans' account of dialogue between construer and the construed, which took place in the act of valuation, echoed the Jamesian account of reflective dialogue between I and me. This Jamesian influence was to set the scene for Hermans' original concept of the reflecting I. Valuation theory was embedded in a phenomenological understanding. Hermans was to utilise James' account of self-feeling to suggest that feelings inform the individual about how objects, as such, relate to each other as the constituents of Me, or as objects with personal significance. The reflecting I, when construing/formulating valuations, is influenced by the "feelings" that inform the I about the salient contents of empirical selves. Intentional objects therefore became "felt objects" for the consciousness, and as such an object that the I reflected over.

For Ryle, the starting point was the exploration of the epidemiology of psychological distress and the meaning, for the individual, of subjective phenomena. His interest lay in developing an empirical means that enabled the study of subjective phenomena. Ryle originally accomplished this by a cross fertilization between object relations and personal construct theory. Through his direct clinical work, Ryle concluded that people were complex and therefore hard to understand (Ryle, 1975). Whilst he considered psychoanalysis essentially dismissive of scientific thinking, Ryle fully acknowledged the "creative impact of psychoanalysis on psychology", (Ryle, 1975, p. 53).

However, rather than adopting classic Kleinian ideas, where innate, biomental forces in psychic conflict battle on intrapsychic terrain, with the battle being seen as the *creator spiritus* to the ego, the more influential conceptualisation of objects relations theory for Ryle was the Fairbairnian idea of the object seeking nature of the infant. Kleinian ideas were not however totally dismissed, the phantasy laden impact of objects in the world were noted to be salient in relation to Kleinian ideas of splitting and projective identification.

In his reading of Kelly's personal construct theory Ryle noted that Kelly had re-articulated some of the Jamesian ideas "lost in the pseudo-scientific objectification of man" (Ryle, 1975, p. 21). Ryle's critique of Kellyian concepts are manifold, however he acknowledged that at the core, Kelly had attempted to take a more human approach. Ryle attributes this to a Jamesian influence upon Kelly perhaps not fully articulated by Kelly himself in personal construct theory (Ryle, 1975).

Although both models share a phenomenological approach, Ryle chose to address subjective phenomena, mainly in relation to interpersonal experiences. By attending to concepts articulated in object relations Ryle was able to develop an understanding of human reciprocity. Furthermore, influenced by Kleinian ideas related to

splitting and projective identification Ryle was able to articulate an early account of polyphony in the self.

Whereas Hermans' construer of valuations is a unitary I, in Ryle's conceptualisation the self was to some degree a divided self. Ryle's emphasis on part objects and splitting in conjunction with his utilisation of a common-sense psychology approach embedded the observing I within one aspect of the self that related to the other 'bit-parts' of the self, and through the process of relating, engage in some form of action of 'doing to' the other part.

### **10.1.1 Organisation of client self-reflection**

Hermans' research instrument, the self-confrontation method (SCM) begins by bringing the individual's configurations of valuations into conscious awareness. This is linked to the affective modalities associated with any given valuation. A matrix is used to organise client self-reflection and this matrix is the starting point for an iterative process, consisting of different phases and sub-phases to enhance awareness.

Through this facilitation of enhanced awareness, Hermans hopes to find an "entrance into the valuation system" (Hermans & Hermans-Jansen, 1995, p. 69). Once inside the valuation system the therapist can introduce potential objects of meaning, and through this, there is the possibility for new meaning structures to emerge (namely the creation of new valuations).

Speaking in repertory grid terms, valuations could be seen as elements and the affect list as pre-elicited constructs. When configurations of valuations were fully brought into conscious awareness, then the affective modalities associated with any given valuation could also be brought to awareness. Once attention is given to affective modalities, and affect becomes the object of self-reflection, then the affective experience could become part of the reorganisation.

Ryle adapted Kelly's repertory grid to become the dyad grid. He did this in order to focus on relationships likely to be of psychodynamic interest rather than using the grid to focus on individuals. The psychodynamic influence on Ryle cannot be underestimated here. Using dyad grids to organise the process of self-reflection became a practical tool to disentangle the observing I from the self processes immediately attached to internal object relations.

Ryle's approach was based on uncovering infantile experiences in order to understand the adult subject (Ryle, 1975). The dyad grid was an instrument that brought to light unconscious mental processes, uncovering "what remainders or reminders of early experience are still active in determining his view of him-self and others, his expectations and his assumptions and his fantasies about what is possible of what may be the consequences of particular actions" (Ryle, 1975, p. 56). Through this adaptation of Kelly's repertory grid, Ryle was able to assess aspects of reciprocity, remnants of childhood experiences that governed the adult's view of them self and their behaviour.

Hence, although conscious self-observation constituted an essential procedure in the early versions of both models, the understanding of the nature of this reflective process and its constituents was rather different.

The SCM and the dyad grid both made use of a matrix/grid structure to organise client self-reflection. Both models used correlation analysis to condense the data for feedback in therapy sessions. However, as a direct result of the early theoretical

foundations, there is a difference in each research instrument. The SCM is a research tool that enabled a phenomenologically informed analysis of human consciousness from a first-person perspective, with the dyad grid being a research instrument that was aimed at disentangling conscious self-reflection from the "reminders of early experience" (Ryle, 1975, p. 56) that were "still active" (Ryle, 1975, p. 56) in the split-off parts of the self. Here is an acknowledgement of the intersubjective nature of human consciousness.

### **10.1.2 Sequencing of Actions**

The apparent methodological kinship, identified in each model's research instrument became diluted as further idiosyncratic theoretical transformations took place. Interestingly, temporality, or sequencing of action became focal for both models, but they addressed the issue in an almost contrasting manner. The idiosyncratic transformation in Hermans' valuation theory was the narrative turn. For Ryle, the next idiosyncratic turn was the introduction of cognitive sequencing which almost obliterated his early ideas of reciprocity and early accounts of polyphony.

Hermans adopted the idea that narrative organised human experience. There was a change in terminology, the reflecting I was modified to become I as an author. The I as author now performed a hermeneutic role, constructing meaning from the narrative movement of the protagonists. The I as author interpreted experiences of being in the world as narrative action. Theoretically, there was a movement away from the idea of intentional objects as 'felt objects' of consciousness as greater stress was placed on narrated actions and events. Temporal dimension in the analysis of the self was expanded by two ways. Valuations were now seen as self narratives, which had a spatio-temporal quality. Moreover, the concept of valuation system was replaced by the narrative concept of plot.

The sequencing of action was also to be the focus for Ryle but he accomplished this by adopting the idea of cognitive control of action. This led to the conceptualisation of the procedural sequence model (PSM). The object relations informed understanding of the intersubjective nature of human consciousness faded into the background, while temporality became the focus of analysis. Hermans, in contrast, adopted the idea of a narrative control of action, whereby the process of the construction of the story became a means of controlling the action, but in addition, the process of narrative control of the action influenced and shaped personal identity.

Ryle's cognitive turn changed the conceptualisation of self-observation. The observing I no longer held a reciprocal capacity where a part of the self had the ability to relate to the other parts. Instead, the observing I became nearly the equivalent of the psychoanalytic ego, or indeed akin to the Jamesian 'I'. For Hermans self-observation involved a process of validation/invalidation. Self observation included an ability to invalidate self-limiting aspects of valuations (as self-narratives), coupled with an ability to incorporate and validate new narratives.

The sequencing of action was a common theme as Hermans and Ryle continued to adapt their models. The sequencing of events through narrative action maintained the ability for the I as author to construct meaning in Hermans model. Meaning making was not central in Ryle's model the PSM. The Kellyian idea of construing relationships

and the self was replaced by the standard cognitive categories of perception, comprehension, action and evaluation. Moving through a process of different theoretical journeys, later, in the next transition, Hermans and Ryle were both to encounter the Russian thinkers.

### **10.2.3 Bakhtin, Dialogism and the Polyphonic Self**

With Hermans' modification of I as author and Ryle's return to consider the key role of human relationships following his cognitive turn, both models re-converge to some degree in as much as they were both eventually influenced by Bakhtinian concepts. In common, both models utilised Bakhtin's ideas of polyphony. Sullivan's (2012) comments concerning re-accentuation that it is the 'tone' previously set by each model, would now influence how they interpreted Bakhtinian ideas. Terminological overlaps may conceal differences in meaning.

Due to the narrative influences in Hermans' work the act of valuation transformed into narration involving fully fledged subjective beings or 'characters' with a distinct consciousness. Following the inclusion of Bakhtin's concept of polyphony, the unitary author, was reconceptualised to become I-positions.

The I was no longer a centred unitary I, or an I as author interpreting and making meaning from the action of the observed protagonists from different temporal positions.

Bakhtin's concept of utterance became aligned with the relationship between the author and the hero, and as a result, one person was equated as two or more persons in dialogue. The self now had a quality of many-voicedness similar to a polyphonic text, therefore the single unitary self now became a pluralistic self.

It now becomes possible for there to be a form of intersubjective exchange between both internal and external positions. The I as author was now no longer making an interpretation of narrative action. Meaning was now created through the activity of imagination (Hermans & Kempen, 1993) and the network of positions (Hermans & Kempen, 1993).

Whilst there was now a movement towards the decentralisation of the human mind, there remained a superordinate concept of the self in the model; this was defined as the synthesizing quality of the self (Hermans & Kempen, 1993). This synthesizing quality of the self moderated the otherwise completely decentred dialogue between the I-positions. Hermans included a further import from Bakhtin's (1981) theory in the form of centripetal and centrifugal forces. These forces enabled the self to be defined as a community in which human activity was brought into being through the perpetual dialogical struggle between internal and external positions and dominant and subordinate positions. The metaphor of "composer" (Hermans & Kempen, 1993, p. 96) was used to explain the synthesizing capacity of self. There was an inherent process of exchange of power between I-positions that enabled some communities of I-positions to be overthrown, this in turn resulted in a change to the composition of self.

The self was now conceptualised as a purely dialogical phenomenon and valuation theory was rebranded as dialogical self theory. Consciousness and differing levels of consciousness were addressed directly through the process of dialogicisation and



the capacity for increased multiplicity. As Salgado, Cunha and Bento (2013) remind us, multiplicity of self has now become a widely recognised phenomenon, representing an attempt to overcome the "homunculus view" in the traditional approaches of a unitary I.

Hermans and Hermans-Konopka do address the homunculus view directly in their contemporary account.

In order to avoid the homunculus problem and the ghost in the machine idea, the I can be meaningfully understood as emerging from individual development. The self is fundamentally positioned and arrives at a point at which it becomes aware of itself, and can eventually define itself, appropriating some parts of itself and the environment and rejecting other parts. The conception that the I emerges from the process of positioning and being positioned in time and space is in no way incompatible with the consideration that the I is able to appropriate and reject elements of self and environment. (Hermans & Hermans-Konopka, 2010, p. 144).

Ryle, in reinstating the concept of reciprocity, was to base his understanding of multiplicity in terms of the intersubjective nature of the development of self. He moved away from his earlier focus on sequentiality where patterns of thought were essentially described as being absorbed in their own activity, where each had independent scripts or rules that resulted in hierarchical schematic mismatches.

This differs from Hermans' account of I-positions as fully-fledged, semi-autonomous subjective beings in a fundamental way. Positioning oneself, always involves a reciprocating other. There cannot be I-positions without a counter-positioned objects of activity.

The idea of reciprocal role relationships enabled Ryle to maintain the Bakhtinian concept of utterance as an expression that is always directed at the addressee.

In addition, Ryle was to address the question related to individual and differing capacities concerning the organization of self processes. This led to the development of the multiple self state model (MSSM). From this baseline Ryle was to progress to viewing multiplicity in terms of contextual, diminished or pathological multiplicity (Ryle & Fawkes, 2007).

Through the inclusion of Vygotsky's activity theory, primacy was given to social experiences; the development of self was defined as a social phenomenon that could be grounded in a cultural and social milieu. In relation to contextual, diminished or pathological multiplicity, Ryle grounded the development of these capacities in relational experiences with primary care takers.

In aiming to reinstate the concept of reciprocity the sociocentric view perhaps predominated, "prelinguistic mediating tools"(Ryle & Kerr, 2002, p. 41) became the currency of dialogical exchange rather than the action of centripetal and centrifugal forces (or voices in agreement or disagreement). To explain this there is a need to reflect further upon the process of "re-accentuation".

The Bakhtinian idea of polyphony in CAT had been "re-accentuated" through Cheyne and Tarulli (1999) in their extended view of the ZPD where they had con-

sidered the ZPD through the lens of scaffolding literature (Wood, Bruner & Ross, 1976), and in doing so, the Bakhtinian concept of other had been introduced to extend the Vygotskian account of ZPD. Through this "re-accentuation" CAT utilised the Bakhtinian idea of dialogical genres.

Bakhtin's dialogical genres became the devices through which the possible structures of early scaffolding could be expressed. This form of "re-accentuation" could perhaps be attributed to Ryle's early understanding of a divided self. Rather than the starting point being a conceptualisation of a unitary I, (as in Hermans' model), the inclusion of Bakhtinian ideas in CAT meant that the concept of polyphony in CAT was one where the voice expressed the speaker's semantic position (Bakhtin, 1984) in relation to, predominately parental or primary caretaker's voices, in other words there was a referential object of speech.

## **10.2 SELF-OTHER DISTINCTION (ME-NOT ME)**

Due to historical differences, and indeed a process of re-accentuation through particular theoretical structures, DST and CAT have drawn singularly distinctive ideas concerning the role of dialogicality in consciousness and human activity. As my final point of comparison, I will focus on theoretical understandings of each model's account of me-not me.

With the inclusion of the cultural-anthropological view in DST, there is a creation of an internal-external nexus. This internal-external nexus reinforces the idea of the external physical world being experienced as part of an inner state of consciousness. Under these conditions, Hermans and Hermans-Konopka describe an extended I that transcends dualistic separations (Hermans & Hermans-Konopka, 2010). Restrictive borders between internal and external, self and other and subject and object result in the self-other distinction in the contemporary model becoming less distinct, there is a greater focus on alterity of the other as part of the self. This is directly addressed through the inclusion of three new additions to the model, namely shape-shifting, schimcheong and dialogical love.

In order to expand on the understanding of alterity of the other as part of the self, I will select only one of the new additions, shape-shifting, to discuss a point of apparent convergence with the concept of projective identification in CAT theory.

Shape-shifting is described as an innate ability to take external positions into the internal domains of self, once internal, these positions can temporarily adopt a dominant position. There is an interesting parallel between Hermans and Hermans-Konopka's account of shape-shifting and Klein's account of projective identification in her paper "Identification" (Klein, 1955).

Klein uses an analysis of the novel "If I were you", written by French novelist Julian Green in 1947 (translated by J. H. F. McEwan, 1949) to discuss the process of transformation, or alterity of other in the self.

The essence of the story is the magic power to change himself into other people which is conferred on Fabian by a compact with the Devil, who seduces

him by false promises of happiness into accepting this sinister gift; he teaches Fabian a secret formula by which the change into another person can be effected. (Klein, 1955, p. 146)

For Klein, projective identification is strongly associated with the paranoid schizoid position (Klein, 1946) as a means of defence against overwhelming persecutory anxieties; however, it is these very fundamental psychotic anxieties of infancy that, for Klein, are required for normal development.

The concept of projective identification is not articulated, or referred to, in DST. Rather the authors state, "central in a dialogical model of the self, the term I is an extending principle that (re)opens the self to the world" (Hermans & Hermans-Konopka, 2010, p. 143). They discuss "transcendent experiences in childhood" (Hermans & Hermans-Konopka, 2010, p. 218) citing "I-am-I experiences" (Kohnstamm, 2007), these experiences are described as "a loosening of the self-boundaries" (Hermans & Hermans-Konopka, 2010, p. 218). The concept of an extended I relies on the I possessing receptive capacities to increase the field of awareness. With an increased field of awareness everything "outside" can be receptively received and utilised by the extended I.

In this (re)opening primacy is given to transcendental capacities (rather than the primacy of phantasy in the Kleinian account). Space and alterity of the other as part of the self facilitate what the authors describe as a form of motivation that transcends individual traits. Hermans and Hermans-Konopka state

The other-in-self, as one of the central ideas in dialogical self theory, brings elements to the self that are not necessarily implied by an internal blueprint of genetic program but are added as constitutive elements as a result of innovative dialogues with other people or with oneself. (Hermans & Hermans-Konopka, 2010, p. 117)

Although shape-shifting appears to merge with projective identification as a phenomenon, the theoretical context in which both operate are almost opposite. In the recent developments of the CAT model, the affinity with Klein's original formulations can be recognised despite the inclusion of activity theory and Vygotskian semiotics.

The current account of me-not me in CAT does not contain a concept of innate internal conflict, which was still visible in Ryle's (1975) early description. Rather it "is based on the internalization of self-other procedures" (Ryle, 1994, p. 110) and an account of "non-integrated part procedures" (Ryle, 1994, p. 110). These non-integrated aspects impede the development of more functional procedures.

Understanding the question of me-not me through a self-other procedural lens, results in different facets coming to the fore. The sense of alterity of the other as a developmental achievement of the self, is not clearly articulated in the CAT model. Due to interpersonal origins, reciprocal roles procedures merge and blur the more distinct aspects of me-not me, there is not the same subjective sense of the other. Seen through a procedural frame, Ryle describes projective identification in this manner. "More fundamentally, projective identification can be understood as a loss of discrimination

between self-self and self-other procedures, and as the enactment of unintegrated, sometimes unacknowledged, partial procedures" (Ryle, 1990, p 102).

In order to understand Ryle's account of self-other and self-self procedures it is helpful to consider his restatement of Kleinian projective identification. Rather than metapsychology, Ryle's restatement involves the inclusion of biological influences in the form of inborn attachment behaviour (Bowlby, 1969). The infant's relational and developmental task involves, from a developmental position of being unable to discriminate self from other, a need to learn and develop an ability to predict the response of the other (Ryle, 1991). In other words, the infant is required to learn two role procedures (Ryle, 1991). When considered through an activity theory frame, "the internalization of the mother's role is the basis of a capacity for self-care, self-management, self-consciousness and also a liability to internal conflict" (Ryle, 1991, p. 309). As the child develops, they continue to internalize the roles of other caretakers in addition to their primary caretaker. Due to the nature of these interpersonal relationships, it becomes a question of whether these internalized procedures become integrated into a complex whole procedure, or whether they remain part procedures or unacknowledged procedures. Procedures that remain unintegrated or unacknowledged are viewed as primitive intentional acts that have become "caricatural" (Ryle, 1990, p. 102) in nature; however, they continue to form the interpersonal and intrapsychic patterns of transactions and management. The adult may retain child-like procedures in relation to the 'bit part' caricatural procedure of an internalised adult, or unintegrated or unacknowledged aspects of the self may be projected into the other. Under these circumstances the "poorly integrated reciprocal role procedure is elicited from the other person" (Ryle, 1991, p. 309).

With Ryle's redefinition, projective identification "is seen to represent an exaggerated example of the normal processes of reciprocal role relating" Ryle & Kerr, 2002, p. 52). Within this exaggerated form, there is no differentiation between the projection of negative and positive emotions or roles (Ryle 1994).

In contrast to DST, self-processes do not emerge from a loosening of the boundaries of the self; rather they emerge from joint experience. The processes of self, "are not pre-existing at birth, they are formed - and also potentially deformed - from this joint experience" (Ryle & Bennink-Bolt, 2002, p. 136).

The 'PSORM adult' is enacting a direct relationship moulded by continual affect-laden communication, centred on the needs of the dependent child, the mutually developed and meshing reciprocal roles being concerned with the caring-dependent relationship, although increasingly joint environmental manipulation also occurs. Crucial stages in the relationship antedate the development of mediated thought. (Ryle, 1991, p. 313).

Where the development of mediated thought has been impaired, this results in "the failure to achieve an integrated identity" (Pollock, 2001, p. 56), or, in worst case scenarios, results in the development of psychopathology.

The 'deforming' of self processes, as defined in the multiple self state model (MSSM), occurs at three levels. Poorly attuned and harsh parental relationships "colour the nature and content of the repertoire of RRP's (*reciprocal role procedures, my*

*addition in italics*) internalised by the child" (Pollock, 2001, p. 57). This is seen as the first level of impairment. In the second level of impairment, frank traumatic experiences and dissociation increase the likelihood of experiencing fragmentation (splitting) and 'bit parts' making the 'experience' of the self a discontinuous rather than integrated experience. Under these conditions, there are no metaprocedures available "which promote the fluid deployment of RRP's during interactions with others" (Pollock, 2001, p. 63). Lastly, the third level of damage, again primarily due to dissociation being the only available self- management procedure, results in a markedly reduced ability for self-reflection.

Under these circumstances, it becomes the therapeutic task to acknowledge, in an empathic frame, the projective identification, and through doing so, avoid enactment/s of damaging reciprocal role procedures. For those individuals in psychological distress, or indeed those who due to early experiences have diminished or pathological tendencies for multiplicity, there is a need to, with the former, recruit the observing I, or where latter aspects are present, jointly create the observing I. Once recruited, (or created), it becomes a sort of meta aspect of the self where there is a capacity to increase awareness and discrimination between self-self and self-other procedures. The task then, of this meta-aspect of the self, is to facilitate integration of these separate 'bit part' selves, to increase the individual's capacity for contextual multiplicity and self-reflection.

Although Ryle's account of projective identification can be seen as an attempt to unite projective identification (in its original sense back in 1975) with a theory of mental processes and avoid the reification of metapsychology (Ryle, 1985), his account continues to adopt the Kleinian position of assumption of separate selves (Leiman, 1994) as part of the process.

### 10.3 SUMMARY

DST and CAT can both be described as living models, and as such, their stories do not end here, for in reality, each is located in its own cultural-historical context, and each continues to be influenced by their early ideas. It seems evident that the processes of self-organisation are embedded in a different contextual matrix for each of the models. In DST, contextualization is achieved through an anthropological conceptualisation. In contrast, CAT, through the inclusion of Vygotsky's sociogenetic law, Ryle's multiple self-state model (MSSM) is tied to a social context.

The theoretical structure and methods of both models carry the threads of their origin ideas and concepts. Those 'new' aspects woven into the fabric of each model are in turn shaped and formed by the earlier structures. Whilst DST and CAT share the similar term of a 'dialogical self' and there are some points of convergence, their conceptual frameworks however have very different theoretical roots. Through adopting a historically reflexive position, I have compared DST and CAT's approach to the self. This work of course relies to some degree on my work as a historian. In this historical endeavour I attempted to revisit some of the theorists that influenced Hermans and Ryle, but in doing so I have undoubtedly gone through my own process of re-accentuation. At best, I can only offer the reader the limitations of my own view, but hope that this in itself opens a vista for further discussion.

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